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A History of Sunday School Work in
the North Carolina Conference Methodist
Episcopal Church, South Together with
Illustrations and Brief Comment on Persons
and things

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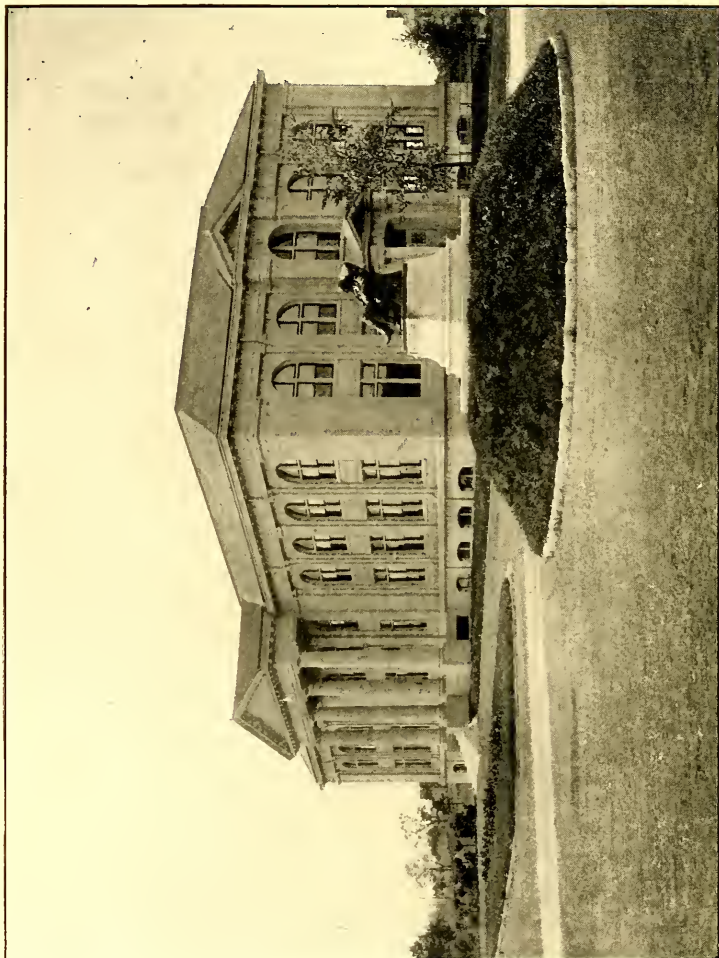


By
William Mouzon Brabham



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A History of Sunday School Work
in the
North Carolina Conference
Methodist Episcopal Church, South
Together with
Illustrations and Brief Comment
on Persons and Things

by

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"A History of Trinity Church, Bamberg, S. C."
"The Superintendent's Guide," etc.



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Historical Sketch of the Sunday School Work of the North Carolina Conference*

I



IT SEEMS appropriate that in this year which celebrates the one hundredth anniversary of the death of Bishop Francis Asbury, that the theme for the North Carolina Conference Historical Society should be relative to the Sunday School history of a section traversed by that man of God who is so often referred to as the founder of the first Sunday School in North America. And while other schools claim to have an earlier history than that of the Asbury school established at the house of Thomas Crenshaw in Hanover County, Virginia, in 1786, no one has yet been able to point to a man who was more zealous in beginning religious work for the improvement and development of the childhood of our land than this knight of the saddlebags.

The North Carolina Conference Sunday School work is considerably older than the Historical Society under whose auspices we meet tonight. And that the North Carolina Conference was not formally organized until 1838 does not mean that this territory is without Sunday School history prior to that time. Certainly the history of Methodism is as old in North Carolina, and especially in its eastern section, as in any part of America. Much of our early history is recorded in the archives of the South Carolina and Virginia Conferences, since those Conferences embraced most of our present territory for a long time; this, however, does not make the work there any older than here, and does not necessarily mean that it was any more developed there than here. So when Bishop Asbury says in his Journal of 1790 that "our Conference resolved upon establishing Sunday Schools for poor children, white and black," he is referring to the preachers who lived in North Carolina as well as those of South Carolina, although the session of the Conference convened in Charleston. And it is entirely fair to assume that the preachers assigned to this territory returned to their work in 1791 resolved to push forward this cause in harmony with the resolutions which they had voted to adopt.

So while a Methodist young woman, Miss Hannah Ball by name, was in 1769 establishing a Sunday School at High Wycombe, England, and later in 1780 suggesting to Robert Raikes, of Gloucester, the idea which he adopted and put on the market with such signal success, there were foundations being laid and beginnings being made in the coastal regions of the Carolinas, Virginia and of Georgia by Francis Asbury looking to the extension of this plan which has been so blessed of God.

Asbury's belief in the religious training of the young was evidenced time and again in the legislative enactments suggested by him.

*Annual address before the North Carolina Conference Historical Society, 1916.

In 1784, when the Methodist Episcopal Church was formally organized in Baltimore, the following was made a part of the organic law of the Church:

"Question 5. But what shall we do for the rising generation? Who will labor for them? Let him who is jealous for God and the souls of men begin now.

"1. Where there are ten children whose parents are in the Society, meet them at least an hour every week.

"2. Talk with them every time you see any at home.

"3. Pray in earnest for them.

"4. Diligently instruct and vehemently exhort all parents at their houses.

"5. Preach expressly on education."

And in 1787 the General Minutes contain the following question and answer:

"What can we do for the rising generation?

"Let the elders, deacons and helpers class the children in proper classes, as far as practicable; meet them as often as possible, and commit them during their absence to the care of proper persons, who may meet them at least weekly; and if any of them be truly awakened, let them be admitted into the society."

In 1789 Bishop Asbury urged the preachers to give minute instruction as to the care of children. In 1796 the Bishops urged the people in the cities, towns and villages to establish Sabbath Schools wherever practicable for the benefit of the poor. This is the first recorded legislation appearing in the Book of Discipline which uses the term "Sabbath School."

With the emphasis and impetus thus given, it is natural that Sunday Schools should have been found springing up in various parts of our Methodism. With Bishop Asbury going about in his spirit of evangelism and love for the young, it is not dealing in doubt at all to say there were Sunday Schools in North Carolina prior to the year 1800. But owing to the fact that pastors were not required to report to the Quarterly Conferences concerning this subject until 1832, the records and references are very meagre.

However, in the search for first hand information made in various sections of our Conference, I have found several bits of valuable historical record with direct reference to the Sunday Schools, in which we are particularly interested at this time. It is worthy of note that we have the record of two schools which possibly ante-date those of any other denomination in this state. I will refer to several of our early schools during the course of this paper, using them to some extent, at least, as types of what existed in other places in our Conference.

The oldest school in our Conference, of which I have been able to find authentic record was on the old Bladen Circuit, which in 1817 extended from the Little Pee Dee River on the south and west, to the Cape Fear River on the north, and embraced all of Horry and part of Marion counties in South Carolina, all of Robeson, Columbus, Brunswick, Bladen and Cumberland counties in North Carolina. Rev. John

Oliver was a local preacher for more than sixty-seven years. While a young man, he moved from Moore County into the lower end of Robeson County, living near the present town of Marietta. In his "Scraps of History" he gives the following facts: "The Old Church known as Grantham's was organized in 1800. In 1817 they built another small meeting house which was situated hard by the residence of my father. This was called Grantham's New Church. Here they had a better day and a more prosperous season. They prospered so greatly here that they soon organized a Sunday School. This was the first Sabbath School ever organized in the community and primary spelling books were used exclusively by the children."

The Sunday School records of Hay Street, Fayetteville, have been preserved in a more or less complete form from the year 1819. There is some evidence which would indicate that the school had been organized before that time, but the best evidence shows that it had its real beginning on November 21, 1819. The school was opened on that day with prayer by the pastor, Rev. Nicholas Talley. It is of interest that there were more males present than females, there being 33 of the former and 20 of the latter. The superintendent was Joshua E. Lumsden and Geo. W. McDonald was his assistant; a short while later Beverly Rose appears as superintendent. The teachers in this school during its early days were as follows: Thomas Roper, John Robeson, John Howell, Sr., John Howell, Jr., Geo W. McDonald, Mrs. Eliza Lumsden, Miss P. Terry, Miss Saltenstall, Miss Helen Lumsden, Miss Love, Mr. Harrison, Mr. Wells and Miss Mary Smith.

I shall make further reference to the Hay Street Sunday School, but it is in order at this time to bring in other evidence to show that the Sunday Schools were beginning to make themselves felt at this early period in the educational life of the state. It must be remembered that the public schools were not then in existence as now; educational advantages, especially for the poor, were limited and many learned their first words of reading and their first lines of writing in the Sunday Schools of North Carolina.

In 1811 Governor Benjamin Smith sent a message to the House in which we see an indirect influence of the Methodist revivals and Sunday Schools of that period. "In these (public) schools," he says, "subject to proper superintendence, the rising generations might be brought up in the true principles of the Christian religion, which includes the purest morality, and would prevent that multiplicity of crime, now too frequently perpetrated in the country."

William Capers was the founder of the first Mission to the Slaves; he had been stationed in Wilmington and it is more than likely that he followed the spirit of his denomination and endeavored to carry forward the religious education of the colored people there as well as of the white. There are no records in existence as far as I can discover, to give the exact date of the first Sunday School in Wilmington, but in 1818, several years after William Capers served there, a bill was introduced into the House of Commons by the members from Wilmington "to prevent all persons from teaching slaves to read or write, the use of figures excepted." The bill was rejected, but was again introduced in 1825 and 1830, and was finally passed in 1831.

In 1824 a writer from Edgecombe County in the *Raleigh Register* of December 3, making an appeal for the common schools, includes the following plea: "Are we Christians? From many of our neighbors and friends and relatives, the Book of Life is shut! To them it speaks no language, neither of terror or consolation! and may they not some day, like Montezuma, when the sacred Volume was handed to him by a Spanish priest, because he could not read and know its contents—dash it with contempt to the earth?"

In 1825 a memorial from the Sunday Schools of Orange County, a territory in which Asbury had traveled extensively, was sent up to the House of Commons and referred to the Committee on Education. It is interesting to note the appeal herein made and the statements as to the way the schools are carried on. I give herewith the bill as introduced on December 14th, 1825:

"To the Honourable, the General Assembly of the State of North Carolina, convened in the city of Raleigh—The memorial of sundry citizens of Orange County, composing the officers of the Sunday School Union of said county and other citizens of the same.

"The undersigned feeling a deep interest in the youth of our State and more especially of the children of the indigent and ignorant, beg leave to present to your honourable body the subject of Sunday Schools as an object of legislative aid, and particularly to solicit such aid as in your wisdom may be deemed best, to support and extend the schools under the care of the Sunday School Union of our county. In doing this, they feel it their duty to present to your honourable body, a brief view of the origin, design and effect of these institutions, that you may be better prepared to pass upon the merits of their petition." Then follows a statement showing the historical development of the Sunday Schools in the time of Robert Raikes. The petition continues: "The design of the Sunday School is to instruct the young and ignorant children of the indigent, and others indiscriminately, in reading and spelling, and in sound morals and in the first principles of natural and revealed religion. The instructors are persons of tried integrity and experience; the whole course of instruction tends to the improvement of the moral character of the young. The labors of the teachers are entirely gratuitous. . . . In our own country these institutions have an existence in almost every State of the Union, and have been invariably attended with marked advantage to the young. The Sunday School Society of Orange County has under its care twenty-two schools in which are instructed from 800 to 1,000 children, many of whom, the children of the poor, would otherwise have been brought up in utter ignorance and vice, have been taught to read and trained to habits of moral reflection and conduct. The schools have been heretofore supplied with books for the most part by the charity of the public, and it is to furnish the necessary books that your memorialists pray for such aid as that the sum of twenty-five cents per annum may be paid for every Sunday School scholar under their care, out of the public taxes, in such a manner and to such person for their use as in your wisdom you may deem best. And your memorialists would further pray a similar provision for all

the Sunday Schools formed or which may be formed within the limits of our county and throughout our state."

The Committee to whom this was referred reported as follows: "That it is inexpedient to grant the prayer of the petitioners and therefore recommend its rejection." A similar bill was introduced again in 1827 and was indefinitely postponed.

Coon, in his *Public Education in North Carolina*. (Volume 1 p. 522-525), quotes from a writer in "*The Raleigh Register*" for May 12, 1831, an article which shows both directly and indirectly the influence which the Bible and Sunday School were having upon the public school idea in the State. After setting forth the need for a system of public school education, he proceeds to show how the distribution of Bibles and other religious literature has awakened a desire among many to be able to read its contents.

"In the second place," the correspondent says, "the uneducated and poorer classes of our people have recently had their attention incidentally indeed, yet powerfully and impressively, directed to the subject of education. An impression very general if not co-extensive with our boundaries, has been made upon a large proportion of our community in favor of the subject under consideration. To 'The Bible Effort,' which has been in progress nearly two years, we are indebted for this propitious circumstance. The distribution of thirty or forty thousand copies of the Holy Scriptures among our destitute families, and often where not even a Spelling Book or an Almanac was ever seen, has, I believe, under these disadvantages excited in a great many instances, an earnest desire to become acquainted with their contents. And this desire will cause many of them to hail with lively joy the establishment of (public) schools for their children; that their offspring may obtain ready access to the Volume, which though it contains intelligence more valuable than a globe of gold, is nevertheless at present to them a 'sealed Book.' I readily admit that this is not the great object for which friends of the Bible have been putting forth their vigorous and persevering exertions; but it has I believe, been the necessary consequences of their successful efforts to spread the Word of life over our land in all its length and breadth, and whilst every benevolent mind and every friend of learning and of Christianity must be gratified with this happy result, it is highly important that we should avail ourselves of our present advantages to urge forward with increasing confidence and zeal, the cause of moral and intellectual improvement."

He then asks that consideration be given to the plan of having one public school teacher serve two or even six communities, giving three or one day to each school, depending on the number of schools given to his care. To strengthen his contention as to the feasibility of such a plan, he shows how one day given to the Sunday-school has had beneficial results.

"I infer with certainty," he says, "that all the children in North Carolina could in this way obtain a knowledge of the fundamental branches of education; for in Sabbath Schools, a great number of children and youths have been educated, who never enjoyed any other literary advantages. This fact is of itself a practical demonstration

that the plan which I have proposed, if generally adopted, would be of incalculable advantage to the interest of learning in our state.

Reference has been made to these documents in order to clearly set forth the fact that Sunday Schools were not only in existence in large numbers in our territory prior to the time when the Quarterly Conference records include this item, but also to show that they were actively engaged in supplementing the general education of our people as well as supplying a channel for religious training.

II

In discussing some of the characteristics of the work of these early schools, I have in mind the general type of school, such as that established at Edenton Street, Raleigh, in 1827. This school has long been known for its high educational standards and today it stands as the foremost school in the Conference in several respects, notably in its material equipment. Other schools which I have in mind are those founded at Washington, Olivet, Hay Street, Fayetteville and Front Street, Wilmington.

Early Methodist Sunday Schools did not seem to consider it a burden to meet for a period longer than one hour; evidence is in hand to show that these early schools met for two sessions and each session was for two or more hours. At Hay Street on November 28, 1819, the record calls attention to the absence of Mr. John Howell from the afternoon session.

These schools were supervised by a Visiting Committee. This committee was appointed once a year and a regular schedule was made showing which two of the visitors were to inspect the school each succeeding Sunday. In Fayetteville there were sixteen members on this committee and the records of the school note the presence of some of the members from time to time, and also call attention to the absence of them when they failed to make their appearance. The duties of this committee do not seem to have been clearly set forth anywhere. It is likely that they made an annual report, thus being the forerunners of the Advisory Committee now provided for in our Discipline.

The suggestion made in 1787 that the "elders, deacons, and helpers should class the children in proper classes," is the first evidence of the effort to divide the pupils according to their needs. Our records show that the schools were divided into classes called First, Second and Third. These divisions were made on the basis of age, a division which the modern Sunday School has not been able to get away from to any great extent.

The emphasis in early schools was placed upon teaching the people to read and write; this feature continued in some localities even until late in the last century, there being those alive today who testify that they learned their first lessons of any kind in the Sunday School. The spelling book and primers of the old type had their place and no one will question the good judgment of the Church in thus supplying a need which was not otherwise being met. It was in a vital sense another evidence of the ministry of the Church to the people, meeting their needs in a more advanced manner than the state.

The use of the Sunday School library is being revived today and the usual type of book is better than many found in the Sunday Schools of the last century, but we have no new thing introduced when we start a library in the Church. In 1819 regular lists of books were delivered to the pupils, including Bibles, Testaments, Bible Question Books, Spelling Books, and Catechisms. In the earliest reports of schools to the Quarterly Conference, the question invariably appears as to the number of volumes in the library. The number of volumes reported number from eighty-five to more than three hundred. These libraries are the forerunners of the splendid collections of books found in some of our schools today. The essential difference is that today the emphasis is being laid upon books for the officers and teachers constituting a Workers' Library, rather than upon books for pupils. The best libraries, however, contain books of both kinds.

The use of reward cards dates back nearly a hundred years. One school has preserved for us some of the rules governing the use of these reward tickets. There are but few of us perhaps who have not received at some time in our Sunday School life some of the little red, blue or green tickets with Bible verses. But it is doubtful if many of us have ever used them in exchange for clothing as one of the following rules indicates:

"Rule No. 5. The Scholars in the Third, Second and First Classes shall receive tickets according to the diligence which they manifest in their studies.

"Rule No. 6. All scholars who do not attend school and cannot give a satisfactory reason for their absence, shall forfeit for one Sunday one ticket, two Sundays two tickets, and three Sundays all the tickets which they may have received.

"Rule No. 7. All scholars who shall have received ten of the tickets specified in the preceding rules shall receive in exchange for the same, one ticket of general approbation, the value of which shall be twenty cents to be paid by the Sunday School Society in books, clothing or such other articles as the Society may deem proper.

"Rule No. 8. All scholars who shall go out of the Church in time of worship without permission, shall forfeit one ticket."

A personal letter from Rev. W. H. Moore, D.D., makes reference to this matter and several other things pertaining to the Sunday School at Washington, and I am glad to quote his letter in this connection:

"I grew up in Washington, N. C., to which my father moved in 1845, and was a regular attendant upon the Methodist Sunday School. Edmond Hoover, who afterward became a local preacher, was superintendent of the Sunday School, and was succeeded by John A. Arthur, who was continued up to the beginning of the Civil War, when he was in turn succeeded by Warren S. Mayo. The school opened with singing and prayer and the recitations were from the Bible. We used the Wesleyan Catechisms Nos. 1, 2, 3, according to the advancement of the scholar, and in addition reward tickets were given to those who learned a certain number of verses in the Bible. The tickets were red and green; six green ones were ex-

changed for a red one, and with a certain number of red ones, we could purchase a book. The Catechisms contained an excellent body of divinity, and together with the Psalms and chapters from the New Testament learned by heart, were of great service to me in after life. In all my reading I have not found a better body of elementary divinity than in the Catechisms we used. The school opened at 9 a. m. and closed at 10:30, giving the children time to go home for any needful purpose and return for preaching at eleven o'clock. The school being in town ran all the year and was attended by every child of Methodist parentage."

The giving of reward tickets is continued in many places today and is also accompanied by other kinds of rewards such as the giving of bronze, silver and gold buttons; Star Records, Honor Rolls, and other devices are being constantly advertised. At times they have been found to be helpful; in many instances they have been abused and the true purpose of the school has been obscured by some trivial device to catch the fancy of the pupil.

The early schools urged a great deal of rote learning, merely cramming the mind with Bible verses for the most part not understood by the child. The abuse of this method has been apparent in this state as well as elsewhere. But present-day history shows that the best schools of our Conference are using the Graded Lessons and this means the story method for Beginners and Primaries, leaving the matter of drill and memory tests to the Junior, the age when the mind retains with ease and more readiness and appreciation. In Fayetteville in 1821, Elizabeth Westbrook is credited with having learned and recited 2,785 verses in one year and Betsy Pilly recited 2,090 in the same year.

Equipment of the early schools would not compare very favorably with our best schools of today, but there is evidence to show that additional class rooms were being built as early as 1835. In that year Hay Street Quarterly Conference met in the Sunday School room. Edenton Street, Raleigh, put up a special building for Sunday School work in 1850. These are doubtless rare instances of special recognition given to this work, but they were the true pathfinders for the great number of well equipped places we now have. Sunday School architecture is claiming the attention of the best architects of the land today, and be it said to the credit of most of the Churches, they are endeavoring to find the best thing when they get ready to remodel or rebuild. Perhaps it is anticipating history to say that there is not a single building in North Carolina of any denomination which is up to the present educational ideal in Sunday School architecture. Many of the buildings just completed or not yet completed, are already pronounced as being from twenty-five to forty years out of date. They are yet adhering to the old Akron Plan and overlooking the demand for departmental buildings.

This historical sketch would not be complete without reference to some of the best buildings now in the Conference and this is done without reference to the date of construction or to the order of superiority; I take pleasure in naming Edenton Street, Raleigh; Smithfield; Memorial, Durham; Centenary, New Bern; Banks Chapel,

Franklinton Circuit; Jarvis Memorial, Greenville; First Church, Rocky Mount; Dunn; Front Street, Burlington; Grace Church, Wilmington; Hay Street, Fayetteville; Franklinton; City Road, Elizabeth City; St. Johns and Gibson; Chestnut Street, Lumberton; Mount Olive; Oriental; Horne Memorial, Clayton; Page Memorial, Aberdeen; Oxford, Louisburg, Maxton, Mount Gilead, Red Springs, Weldon, Spring Hope, Tarboro, Washington, Bladen Street, Wilmington. Many of these Churches have class rooms, blackboards, maps, charts, sand tables, properly arranged chairs, musical instruments, tables and provisions for the varied activities of the classes using Graded Lessons.

There are other schools which have made some provisions, but it is also a historical fact that within two years of this date, one member of a church in the North Carolina Conference pledged \$500 to the building of a new Church on condition that it should not have any class rooms for Sunday School purposes! And it is also true that a certain town Church in being built was patterned after a country Church, but instead of putting in four good class rooms as the country Church had done, the town Church sacrificed them in order that they might have hardwood floors and stained glass windows! Perhaps it would be better for our generation to let these things pass unnoticed and unrecorded so that future generations would not hold them against us; but they are here noted that we may take heed and not allow such things to be repeated in our day.

III

In 1827 we find our Presiding Elders beginning to urge the pastors to preach on the subject of Sunday Schools and encouraging denominational support and loyalty. Rev. Charles Betts, the Presiding Elder of the Fayetteville District in 1827, was presiding when a motion was made and passed unanimously requesting that "Brother Elias Sinclair preach a sermon on the subject of Sunday Schools and that at an early date the Methodist Sunday School be reorganized and that it be attached to the Methodist Sunday School Union." This Union was that which was formed for the purpose of establishing and fostering Methodist Sunday Schools throughout the Church. There had been a large number of Union schools established by the American Sunday School Union, with which persons of all denominations might affiliate. But with the coming of the Methodist Sunday School Union, we find them acting as Rev. Bennett T. Blake did at Edenton Street, Raleigh. Prior to 1827 the Methodists, Baptists, and Presbyterians held a Union school, but Mr. Blake says, "I proposed to separate; then each school might do its own work in its own way. The result was increased activity; in less than one month the numbers of scholars rose from fifty in the Union School to one hundred and fifty divided equally among the three denominations."

With this increased emphasis upon the work of our own schools, we find immediate progress and immediately also we find that our preachers were required to more diligently look after and report the condition of these institutions. The American Sunday School Union had done good pioneer work, but from that time forward, its best work has been done when it aided the denominations rather than rivaled them.

Mr. Blake, in speaking of the Edenton Street school as it was first established, says: "The Methodists opened their school in the Church building where it was conducted without any regular organization. The Wesleyan Methodist Catechism in three numbers made up the chief part of our library. We had but few books, such as were furnished by the Sunday School Union." Mr. Nathaniel O. Blake is reported as the first superintendent of this school; he was succeeded by Rev. Thomas J. Lemay who served until 1850. The other superintendents have been S. H. Young, W. J. Young, Donald W. Bain and the present superintendent, Mr. Joseph G. Brown, who continues to write one of the most brilliant chapters of our North Carolina Conference Sunday School history.

It is well for us to look back for a moment and see how the legislation of our church has opened the way for the other aspects of our Sunday School work since the last reference to the enacted legislation of 1796.

The section incorporated at that time seems to have stood without amendment until 1824, when the General Conference took action as follows:

"Resolved by the Annual Conferences in General Conference assembled: 1. That it shall be the duty of each traveling preacher in our connection to encourage the establishment and progress of Sunday Schools." And at this same time reference is made to the publication of larger catechisms and additional books for the use of the Sunday Schools.

In 1828 an added section makes it the "duty of every preacher of a circuit or station to form Sunday Schools." In 1832 pastors were first required to make reports on the condition of Sunday Schools in the charge.

This is the last legislation recorded prior to the formation of the North Carolina Conference in 1838. But it is sufficient to show that when we started as a separate Conference under our present name, we had sufficient legislation to warrant our preachers in putting the emphasis upon this work which they began to do with renewed vigor.

In 1840 the General Conference saw fit to make fuller provision for the carrying on of this work and after that year until 1854, our pastors and superintendents worked with the following in the Discipline:

"Question: What shall we do for the rising generation?

"Answer: Let Sunday Schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the special duty of the preachers having charge of circuits and stations, with the aid of other preachers, to see that this is done, to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday Schools in each congregation at least once in six months; to lay before the Quarterly Conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday Schools within their respective circuits and stations, and to make a report of the same to their respective Annual

Conferences. Each Quarterly Conference shall be deemed a board of managers, having supervision of all the Sunday School societies within its limits, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church, and each Annual Conference shall report to said Union the number of auxiliaries within its bounds together with other facts presented in the annual reports to the preachers as above directed."

The second section makes provision for the Sunday School agent who shall act as an agent or colporteur when so desired. The next section emphasizes the use of the catechism in the classes and in the homes. The forerunner of the great Bible class movement is seen in the section which advises the formation of Bible classes, and while this did not contemplate the organization of classes as we know them today, it was a step in that direction. The fifth section is so broad in its scope and comprehensive in its provisions that it has served as a basis for most of the Sunday School program for many years and is embodied somewhat in our present day work. The section reads as follows:

"It shall be the duty of every preacher of a circuit or station to obtain the names of children belonging to his congregation and to leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray for them and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and let all baptized children be faithfully instructed in the nature, design, privileges and obligations of their baptism. Those of them who are well disposed may be admitted to our class meetings and love feasts, and such as are truly serious and manifest a desire to flee from the wrath to come, shall be advised to join the society as probationers."

Before regular legislation provided for the Quarterly Conference to act as a Board of Managers of the Sunday Schools, we find Sunday School Societies which had been formed for the purpose of exercising this authority. In Fayetteville and Raleigh these organizations continued through a long period of years, having been begun even before the legislation of 1854 provided for them. In 1866 the Quarterly Conference was given wider powers and was designated as the proper authority to elect the superintendent and Mr. Blake says that in 1874 the society at Edenton Street was allowed to die as there seemed to be no further need for it; in fact the organization was abolished, as it was found to be an "inoperative and cumbersome piece of machinery."

Rev. H. B. Browne in his splendid sketch of Sunday Schools in the South Carolina Conference quotes from the Quadrennial Address of the Bishops to show that in 1878 the value of the Sunday Schools was being largely recognized. "It has replenished our membership with its largest and best material, and has assumed proportions prophetic of yet grander results." And to this statement Mr. Browne adds: "As one result of the Bishops' forceful address, several important additions were made to the section on Sunday

Schools by the General Conference of that year. The clause requiring Sunday Schools to be formed wherever ten children could be gathered, was changed to read ten persons. A section was also provided for the election by the General Conference of a Sunday School committee of five and of a Sunday School editor, who should be chairman of the said committee. This committee has since been changed to the Sunday School Board. Provision was also made for organizing all Sunday Schools into missionary societies. The same General Conference also fixed the status of the Sunday School Superintendents by making it the duty of the Quarterly Conference to elect them on nomination of the pastor. This act also made superintendents members of the Quarterly Conference, provided they were Methodists. The college of Bishops afterward (1898) decided that a woman might be elected superintendent, but that she is not thereby a member of the Quarterly Conference and their decision has the force of law."

The appointment of Quadrennial Sunday School Boards by the Annual Conference was provided for in 1882. Prior to that time a new committee was appointed each year. That same year district and annual Sunday School Conferences were provided for, and in 1902 this was changed to read "Sunday School Conference or Institute," and it remains that way in the Discipline of 1914. Children's Day was first authorized in our Church in 1890 and the record of this Conference in the observance of this educational day has been unsurpassed in Southern Methodism for the past few years.

Nothing more important has been provided for in our legislation than that which was given to us in 1902 when our Sunday School Teacher Training work was inaugurated. At that time Dr. H. M. Hamill was engaged in inter-denominational work and had made a reputation unexcelled in his chosen field. He was called to take up our work as the leader of the "Bible Teachers' Study Circles." He continued his work through a period of years ending January, 1915, only a few weeks after he had delivered a great final message to our Conference in Washington. He had been a frequent visitor to this territory and is remembered as one who inspired a greater respect for Sunday School work. He had large plans for the work; some of them are written in the great chapter of the Discipline as adopted in 1914. His successor, Rev. John W. Shackford, has a rich inheritance and is nobly applying himself to the task.

In 1910 the General Conference meeting in Asheville, N. C., made provision for the formation of the Wesley Adult Bible Class Department, and Rev. Charles D. Bulla was called to take charge of the work. In 1914 the name of the department was changed, leaving out the "Adult" and thus including classes composed of young people in their teens. There are now more than 8,000 Wesley Bible Classes in the Methodist Episcopal Church, South; more than 500 of these are in North Carolina Conference. Reference will be made to this again.

In 1914 the greatest chapter of Sunday School legislation ever written for our Church was placed in the book of Discipline, taking its place along with the other interests of the Church which had

been deemed worthy of an entire chapter even before that time.

Among other things this new chapter provided for the reorganization of the General Sunday School Board, making it a representative body, composed as follows: One effective Bishop; ten traveling preachers, and ten laymen to be elected quadrennially by the General Conference on nomination of the Committee on Sunday Schools, and of the following ex officio members: the Sunday School Editor, the Superintendent of the Department of Teacher Training, the Superintendent of the Wesley Bible Class Department, and any other general officer the Board may elect, and the Educational Secretary of the Board of Missions.

Bishop James Atkins, of Waynesville, N. C. was first Chairman of this and Rev. E. B. Chappell, D. D., first Sunday School Editor and Chairman of the Executive Committee. The progress of our Sunday School work is in the hands of this excellent Board and they are planning all the while yet greater things. They have divided the whole field into six divisions, putting over each a Divisional Field Secretary, who is responsible to the General Board. These six general workers are proving to be of great value to the Conference Field Secretaries in their work. A Superintendent of Elementary Work has been appointed, and Miss Minnie E. Kennedy, who is so favorably known to many of us, now holds this important position.

In the light of this legislation as enacted from time to time, it is in order for us to again go back and take up briefly the acts of the North Carolina Conference from year to year.

IV

As stated before, the Conference held its first session in 1838. The following appears in the Conference Journal for that year: "A call was made by the Bishop for the account of Sabbath Schools, which is as follows: Schools 80; superintendents 106; teachers 376; scholars 2,527; volumes in the libraries, 3,253." "Resolved, That we will renew our efforts to get and sustain Sabbath Schools on all our circuits and stations."

In 1839 the report was called for, but was not included in the Journal. In 1840 no report appears and the name of no committee is given. In 1841, "on motion of H. G. Leigh" it was resolved, That the superannuated members of this Conference be requested to get and superintend Sabbath Schools on Sabbaths which they do not occupy with regular appointments." No further report appears, although it is stated that one was made.

In 1842 there is no recorded mention of Sunday Schools and no committee seems to have been named. The following appears in 1843: "The account of the Sunday Schools was reported and placed on file." There is no report and no committee in the record of 1844. In 1845 Chas. F. Deems, G. E. Brown and W. M. Jordan were appointed a committee on Sunday Schools. The state of the Sunday Schools was reported as follows: "Number of schools, 114; number of scholars, 4,114." It is well to remember that at this time 27,000 Church members were reported.

"Robert O. Burton, Wm. Closs, and N. H. D. Wilson were appointed a Committee on Sunday Schools" in 1846. "The report was received of the Sunday Schools within the bounds of the Conference." No record appears in the Journal. In 1847 "Ira T. Wyche, R. J. Carson, and J. Goodman were appointed a Committee on Sunday Schools." "Sunday School statistics were called for and reported," but do not appear in the Journal. At this time a standing committee was appointed as follows: "C. F. Deems, R. T. Heflin, Wm. Closs, J. Jamison and J. Reid."

Although the standing committee presented their report in 1848 and it was adopted, it is not preserved in the records. In 1849 R. O. Burton presented a resolution which was as follows: "Resolved, That in view of the great importance of religious culture to the young, we will endeavor to place at the earliest time in the hands of the parents and children of our people, the catechisms of our Church and exert ourselves to stimulate the children to obtain the knowledge of God." The usual call was made for Sabbath School statistics and for the members in society, which resulted as follows, viz.:

White members, 21,113; colored members, 6,519.

Local preachers, 145; which figures show a total increase of 521. (No figures are given for the Sunday Schools.) "The chairman of the Committee on Sabbath Schools presented their report, which was adopted." No report appears in the record.

No record of the report of 1850 appears although the committee consisting of N. H. D. Wilson, S. M. Frost, and J. Lumsden, made their report, and it was adopted.

In 1851 considerable space is given to reports of the Sunday Schools and from the figures given by C. F. Deems and N. H. D. Wilson, we find that there were 192 schools, 200 superintendents, 1,007 teachers, 6,483 pupils; 7,063 volumes in libraries; 532 copies of *The Visitor* being subscribed for and that a total of \$489.55 was raised by the schools for all purposes. Some of the largest memberships reported this year were the following: Hillsboro Circuit, 12 schools, 54 officers and teachers, 415 scholars; Haw River Circuit, 10 schools, 16 superintendents, 42 officers, 315 pupils, 32 copies of "The Visitor," subscribed for; Washington, 1 school, 2 superintendents, 16 teachers, 108 pupils, 300 volumes in library, 40 "Visitors," amount raised in the Sunday School, \$13.00; Tarboro, 2 schools, 2 superintendents, 17 teachers, 78 pupils, 300 volumes in library, 30 copies of *The Visitor*, \$25.00 raised by the schools; New Bern, 1 school, 2 superintendents, 10 teachers, 263 scholars, 580 volumes, 35 copies of 'The Visitor,' \$39.00 raised; Rockingham, 6 schools, 6 superintendents, 25 teachers, 165 pupils; Smithville (now Southport), 7 schools, 7 superintendents, 35 teachers, 300 pupils, 500 volumes, 100 copies of 'The Visitor,' \$153.80 raised by the schools; Raleigh, 1 school, 1 superintendent, 16 teachers, 80 scholars, 190 volumes, \$17.00 raised; Granville Circuit, 6 schools, 6 superintendents, 24 teachers, 126 pupils, 150 volumes, 36 copies of 'The Visitor.'

In 1852 "Wm. M. Walsh and L. Shell were appointed a Committee on Sunday Schools." The chairman of the Committee on Sunday

Schools presented their report which was amended, adopted, and filed." "On motion of R. O. Burton it was resolved, That every preacher be requested to use every effort to extend the circulation of the *Sunday School Visitor*, the Conference Organ, and the *Southern Quarterly Review* and to bring the claims of these periodicals before every congregation." The Journal shows that 557 copies of *The Visitor* were subscribed for; there were 210 schools, 9,144 teachers, officers and pupils enrolled.

In 1853 there were 226 schools, 9,292 officers, teachers and pupils.

In 1854 there were 208 schools, 10,139 officers, teachers and pupils.

In 1858 the presence of Dr. Taylor, the Sunday School Editor, was noted; he addressed the Conference in the interest of his work. "On motion it was resolved, That the members of the Conference meet in the Conference room to organize a Conference Sabbath School Society at 3 o'clock P. M." The next year we find the following reference to this organization: "The Conference adopted the Constitution of the Sunday School Society as submitted by the Sunday School Secretary and proceeded to organize the Conference Sabbath School Society when Wm. Barrington (stationed that year at Yanceyville) was elected president; N. H. D. Wilson, vice-president; Wm. M. Jordan, secretary; Ira T. Wyche, treasurer; D. B. Nicholson, Wm. Closs, Wm. E. Pell, John W. Lewis, C. H. Phillips, H. H. Gibbons, and W. C. Gammon, members of the Conference, and T. H. Selby, I. C. Permise, W. Overman, John A. Cuthren, S. D. Wallace, R. T. Berry, and Henry Lilly, of the laity, managers." "C. F. Deenis was elected vice-president of the parent society."

In 1860 the committee reported: "We are not aware of any positive opposition to the Sunday School among our people and must believe that the meager patronage with which they are favored is the result of indifference." In that same year the Committee on Books and Periodicals expresses its appreciation of *The Visitor*, but asks for the publication of a paper distinctively for children.

The shadow of the War Between the States creeps into the report of the committee for 1862, but there is a note of optimism through it all. The uncomfortable condition of many buildings is referred to and the following statement appears, which holds true today as then: ". . . the winter vacation always affects the success of the schools."

In 1863 the following fervid resolutions were submitted: "Resolved, That God being our helper, we will in no wise neglect the Sunday Schools, but will studiously endeavor to carry them on to higher degrees of excellence and to enlarge their borders, believing them to be the best camps of instruction ever yet devised for the proper training of those who are to be soldiers of the Cross."

In this same year the *Raleigh Christian Advocate* carried a lengthy editorial headed "Sabbath Schools" and makes the appeal "that neither the tumult of war, the engrossing cares of family, the anxieties to make money, or the scarcity of books will deter the Methodists preachers and people or discourage them in their labors for the establishment of Sabbath Schools and their diligent prosecution." He then adds: "If these nurseries of the Church were

ever needed they are most needed now. Never perhaps in our history was less attention paid to earnest, steady family religion and family discipline than now. . . . Let no small excuse prevent the active participation of every individual and family in the work of the Sabbath Schools. Let your children be regularly and promptly found every Sabbath at school and be there with them yourself whenever it is possible."

It is also in this same year that a correspondent writes to the *Advocate* as follows: "Can't something be done for the little boys and girls who roam about with no parents or friends to attend to them? There is one thing that could be done for them if the Church would only begin in earnest about it; that is to get them into the Sunday School—that blessed institution where rich and poor alike may meet together and praise the Lord, the Maker of them all; where old and young may be equally gratified and alike profit. But alas, many of the Sunday Schools are orphans too. Their supporters have gone and the Churches have left them to starve and die; can't something be done for them?"

Attention was beginning to be paid to the singing of the Sunday Schools about this time and we find new song books springing up, and unfortunately many of the poorer kind seem to continue to spring in this good year of 1916. A long article appears in the *Advocate* in 1863 on this subject. I quote several paragraphs because of their counsel, much of which is good even now: "The question arises, What shall we sing? The first essential characteristic of a Sunday School hymn is that it must be adapted to the comprehension of children. Children have great sensibilities and imagination but little intellect. In general we would exclude from the Sunday School at least for the most part, the contents of our Church hymn books, because they are not well adapted to children, these hymns being written with special reference to adult minds. Again a child's hymn would be more effective if put in subjective form. Much of the power of Charles Wesley's hymns arises from their subjectivity. In selecting hymns for the Sunday School we would have them fulfill these several provisions of a song: viz.—Songs of devotion, songs in praise of the Sunday School, miscellaneous pieces embodying various Christian experiences and emotions, and an abundance of songs relating to heaven."

In 1866 the Annual Conference Sunday School Committee refers to the importance of instructing children in vocal music.

It is likely that this was the real beginning of the emphasis upon singing classes which were so popular in many communities for so long and continue to be in some places even now. It is in accord with historical facts to say that these singing classes have been the means of bringing many people into the country Sunday Schools, some of whom perhaps would not have been otherwise brought in; but it is also true that they have been the means in some instances at least, of driving out the educational ideal in school after school. Many schools today will give not more than five minutes to Bible study or reading, whereas they will give forty minutes or an hour to

singing; and where this is true, the songs are generally found to be of that giddy type which is properly classed as "sacred rag time."

In the *Raleigh Christian Advocate* of 1868, Rev. H. T. Hudson, writing editorially, makes an appeal to pastors to provide something in their sermons particularly for children and suggests that "three minutes allotted to the children in every sermon would surely be little enough time to give them when you reflect that the fast flying hours and days are bringing them to be, almost before you are aware, the men and women, the fathers and mothers of society."

This probably takes rank as the first effort to establish what we now know as "Junior Congregations" or kindred organizations.

Dr. Hudson in the issue of March 25, 1868, writes again on the subject of Sunday Schools, and his words show that North Carolina leaders had caught the spirit of the times which gave to the Sunday School world John H. Vincent, B. F. Jacobs, Edward Eggleston, the Uniform Lessons and the beginnings at least of Teacher Training work. His words have the true ring; hear them:

"It seems to us that half of our preachers and people are asleep to this great interest of the Church. If they are doing anything to build up this nursery of the Church, they do not let their left hand know what their right is doing. . . . In our judgment, the most beneficial event in the later history of the Christian Church, next to the Reformation itself, is the introduction of the Sunday School. If we could at this time speak with the voice of a trumpet to all Churches of this nation, our message would be 'Take Care of the Sunday School,' for this is the message of Him who said 'Feed my Lambs.' Ye pastors of stations and circuits, look to this interest. Why is it that this vital interest is going on at such poor dying rate in your work? Is it because you have failed to preach on the subject as you are charged to do by the Discipline? Is it because you show no interest in such things? Is it because you have not organized a school and put it to work? Remember the commission 'Feed my lambs.'"

Evidence of an early interest in the training of teachers is found in the paragraph quoted from "The Macedonian," which says: "Pastors should manufacture teachers. That is to say they should put their best members first under conviction of duty, and then under instruction. They should inspire them, and train them for the work."

Picnics and excursions are mentioned in the columns of the *Raleigh Advocate* in May 20, 1868. The following account of an Edenton Street Sunday School picnic sounds as if it might have been written about many occasions held this year: "Then what a scene," says the writer, "Great loaves of cake, oceans of lemonade, a profusion of candies, and indeed the greatest abundance of everything to please the palate and charm the taste. Mr. W. J. Young called the schools to order and Mr. Moses A. Bledsoe made a charming address on 'Searching for Happiness.'"

The Sunday School Committees for 1867 and 1868 both made important reports, such as were in keeping with other items which appeared in print at this time.

The Committee for 1867 consisted of J. S. Long, L. Shell, D. C.

Johnson, L. C. Hubbard and J. M. Ward; the last two named being laymen. J. S. Long reporting for the committee, says: "We are more than ever impressed with the importance of this work. To no period of our history as a Church have our Sabbath Schools been so necessary to our people or so important to the Church. Apart from the great religious interests to be subserved by these schools, they are the only available schools to many of our people. Other Churches are waking up to the importance of this work, and entering with great energy upon it, and if we neglect the children of the Church, they will be led off to other Churches where they will receive instruction and thus be won from us. The Conference should require all our preachers to give special attention to this work and establish a Sabbath School at every appointment on their respective fields of labor. Our Presiding Elders must insist that members of the Quarterly Conference of each circuit give their hearty co-operation to the ministers in charge of the work."

This same year a report appears asking that special attention be given to the organization of Sunday Schools among the colored people.

In 1868 the report states that the year has been one of great progress and development; urges that the pastors give diligent attention to the work, see that the libraries are filled with suitable books, that children are taught to sing and properly instructed in the doctrines and Discipline of our Church, also that celebrations be held on all circuits and that societies be formed wherever practicable for the promotion of the cause. This clause which follows is the forerunner of the legislation which was given to the entire Church in 1906 providing for the appointment of Sunday School Field Secretaries: "Wherever practicable let all Quarterly Conferences at their first session, secure the services of a suitable person to visit all the schools on the charge, and aid in every way possible to promote their success. We also recommend that at some convenient place a convention be held to take into consideration our Sabbath School interests and adopt the best methods for organizing and conducting Sabbath Schools. We think the importance of this work would justify the appointment of one of our most efficient men to its agency."

The name of James Reid appears in the Journal as having been appointed to this work. On motion of L. S. Burkhead, a committee consisting of H. T. Hudson, J. H. Dally, Dr. D. R. Parker and James Reid, was appointed to make arrangements for a Sabbath School convention. This year we find 419 schools; 2,518 officers and teachers; 17,482 pupils. James Reid is again appointed to the position of Field Agent. The Journal makes note of the formation of the North Carolina Conference Sunday School Society of the M. E. Church, South. This Conference met in Raleigh September 16, 1869. The report of the Committee refers to Eggleston's Teachers' Manual as an excellent guide in the management of Sunday Schools. Evidently there had been some movements to begin a Sunday School paper within the bounds of our own territory as the report adds: "Our judgment is unfavorable to establish a Sunday School paper in our bounds."

In the *Raleigh Christian Advocate* of 1869 a writer signing himself "Aspen Grove," says: "All admit the utility of the Sunday

School as the nursery of the Church. But how often is it asked with a sort of squeamishness, which indicates doubt: "Can we have a Sunday School? I answer with emphasis, Yes. But will you? More doubtful that depends on circumstances. Let me ask, are you ready, willing and anxious to make the sacrifice and perform the labor necessary to success? Some people prepare for failure and defeat in advance, and tune their lips to sing the funeral requiem of the school before it begins to breathe. But you say, we have tried so often and failed. I answer, Yes, and must always fail unless you change your mode of operation. Your plans are defective, you have not properly adjusted the machinery, or you need more power to keep it in motion. You ask, How can we be successful? The answer is plain and simple: Be determined to succeed. Go to work with energy and vim. Let all see that you are in earnest and I assure you that your school will not disband or drop to pieces in two or three months, but shall live and prosper to bless your children."

In 1870 we find in the Journal that "W. H. Bobbitt, A. H. Merritt, W. S. Black, W. S. G. Andrews were appointed delegates to attend the Sabbath School Convention, to be held in Nashville, Tenn. Reserves, E. A. Yates, John R. Brooks, R. P. Troy, W. M. Parker."

This year the names of James Reid and S. Leard appear as having been appointed Sunday School agents. W. M. Roby as chairman of the committee submitted a ringing report which deserves to be recorded herein as one of the papers which marked a new era in the North Carolina Conference Sunday School work.

"There is no interest," he says, "touching the well being of society which commends itself more tenderly to our regards and the fostering care of the Church than the Sunday School interest. Upon this subject there can be but one sentiment and one voice among truly enlightened Christians.

"Our ministers need stimulating. Our people need enlightening. Our children need encouraging. We need combined systematic action. We must have it.

"In hope of meeting the demand of the Conference two years ago provision was made for a Conference Sunday School Convention. This Convention met but the attendance was painfully meager, indicating that a ripe interest was not felt on the subject. This Convention organized a Conference Sunday School Society which has held several meetings and enrolled a large number of members. Beyond this it has accomplished little. Its efforts have proved almost a failure. We will not pause to indicate the causes of this failure, but rather what we believe will prove at least a partial remedy.

"We recommend the following resolutions:

"1. Resolved, That we request the Bishop to appoint a Sunday School agent or agents, who shall travel through the bounds of our Conference and operate under the direction of the Conference Society.

"2. Resolved, That hereafter at each session of the Annual Conference, the afternoon and night of Friday shall be appropriated to the business of the Conference Sunday School Society and the discussion of Sunday School interests in general.

"3. Resolved, That we earnestly recommend to our people to procure and use our Sunday School literature. We call special attention to the Sunday School Visitor whose merits are already patent and to the teacher's and lesson papers soon to be issued from our Publishing House.

"We learn from Rev. James Reid, our Sunday School agent for the present year, that he has operated without remuneration in this department as his health and opportunity would allow and that he is willing to continue in the same work as the Lord may give him strength."

In 1871 "Question Twenty was suspended to hear the report of S. Leard, Sunday School agent; the report was read and referred to the committee on Sunday Schools." A committee of twenty is named this year. The report of the committee was read, amended and adopted by a vote of 41 for it and 31 against it. Just why this heavy minority voted against the report is not known, unless it was that the second section urged the adoption of the Uniform Lesson System, just then being published for the first time. In this section we find the names of our Sunday School periodicals as follows: *The Sunday School Magazine*, *The Visitor* and *Our Little People*. The section also urges that no school suspend operations during the winter months, "but be continued in vigorous operation the year round; also that the pastors use all possible means to procure the most efficient teachers and superintendents as the most reliable means of permanent success." The report recommends the reappointment of James Reid as Sunday School agent.

In 1872 the report of the committee says: "The Uniform Lesson System meets with general favor in our best schools; time, patience and effort on the part of the preacher will secure their adoption." It is in order to ask if it is to be through the same means that the International Graded Lessons are to be finally brought into use in our present-day schools? The objections made today to the Graded Lessons were made in 1872 to the Uniform Lessons, but we find the new system winning its way on its merits, just as the Uniform System won its way.

An evidence of the increasing part which laymen had in the affairs of the Church is found in this paragraph: "We gratefully acknowledge the activity of our lay members in this noble work and joyfully hail them as co-laborers in the vineyard of the Lord." It was only a short while before this that laymen had been placed on the Sunday School Committee at all.

In 1872 there were 584 schools; 3,427 teachers and officers; 25,014 pupils. At the same time there were 49,000 Church members. The total white population within the bounds of the Conference was 554,841; there was one Church member for every 11.4 population and one Sunday School member for every 22.4 population.

In this year Rev. James Reid who had been Sunday School agent since 1867, was elected Superintendent of Public Instruction for the State, but died before entering upon his duties in that capacity.

In 1872 the Conference course of study contained no book dealing with the subject of Sunday Schools. The course today consisting of

thirty-five books contains only one book on this subject; and, while that is a most excellent one, it is not a book on administration. Have we advanced very far in this particular in the forty-four years?

Referring to the periodicals of our Church at this time, we find that the *Teacher's Magazine* cost \$1.00 per annum; *The Visitor* was issued in weekly, semi-monthly and monthly parts. *Our Little People* was a monthly publication and could be divided so as to furnish the little children with a two-page paper four times a month. The following caution is noted in a paper by the Sunday School Editor: "If you don't want Methodist doctrines and ways taught in your schools, you had better not take these papers or use these lessons. The editor is a Methodist and believes that there are just as many reasons for having Methodist Sunday Schools as there are for having Methodist Churches."

We find column after column of the *Raleigh Christian Advocate* of 1872 devoted to the Sunday School cause. J. B. Bobbitt and H. T. Hudson were the editors. Several quotations are cited by them to show what their conception was of a Sunday School. For instance they quote: "The province of the Sunday Schools is to conduct the rising generation on a mental tour through the wide extended kingdom of inspired truth," and "The Sunday School is a systematized means of bringing the youthful population to Christ, in bringing them along the way of repentance, faith, love and obedience."

In the issue of May 9, 1872, an account is given of the annual meeting of the Conference Sunday School Society. Revs. E. W. Thompson, L. S. Burkhead, E. A. Yates and Mr. Robert L. Gray had places on the program.

On June 12, 1872, editorial commendation of Edenton Street Sunday School under the management of Rev. A. W. Mangum, Messrs. W. J. Young and D. W. Bain, is noted.

On July 3, of the same year an editorial appears urging the necessity of Sunday School work.

In the report of the committee to the Annual Conference of 1873 the pastors are urged to use their best efforts to keep their schools running through the winter "thereby keeping up connection in our Uniform Lessons and rendering them more effective."

At this Conference session, record is made of the fact that a memorial went up from the North Carolina Conference to the General Conference meeting at Louisville, Ky., asking that a law be enacted whereby the Sunday School Superintendent should "be nominated by the preacher in charge and elected by the Quarterly Conference annually." J. R. Griffith was chairman of the committee. This legislation was adopted and is the rule for us as specified in the Discipline ever since that time.

That year shows that there were 22,513 volumes in the libraries, with a value of \$3,676.

Incidentally it should be mentioned just here that the Conference Historical Society was formed this year, the Conference being in session at Goldsboro.

There were in the Methodist Episcopal Church, South, in 1873, 7,019 schools, with 48,530 officers and teachers, and 321,572 pupils.

There were 28 more schools in this Conference that year than in any other Conference in the connection.

In 1874 on motion of Rev. L. S. Burkhead, Rev. Wm. H. Bobbitt was elected Corresponding Secretary of the Sunday School Society. In this year's report the following resolutions were included and adopted:

"Resolved, That this Conference do urge upon every preacher immediately upon going to his appointment, to make an effort to supply every Church with a good stove and a Sabbath School library, and make such improvement as may be necessary to the comfort of the children. . . . And we also urge on preachers and intelligent laymen to organize Bible classes wherever it be possible and to teach those classes on Sunday or week-day nights with special reference to their becoming teachers."

This resolution calls to mind the writings of Dr. Atticus G. Haygood on the subject of "Stoves as a Means of Grace." It also points clearly to the fact that North Carolina Methodism was fully abreast of the times in looking toward the day when organized Bible classes and Teacher Training classes should arrive.

In 1874 there was a decrease of 331 teachers and 1,003 pupils in this Conference, while at the same time there was an increase of 21 schools.

In 1875 the Committee report recommended special meetings at each District Conference in the interest of Sunday Schools; also that Sunday School Conferences be held in each pastoral charge under the direction of the Quarterly Conference; that ministers and teachers have their attention called to the importance of blackboard instruction in the Sunday School and that they be encouraged to use them.

In 1876 S. V. Hoyle as chairman of the Committee made a very full report, some extracts from which are here given:

"It (the Sunday School) is almost universally regarded as the pious nursery which is to furnish the Church with an intelligent, exemplary and efficient membership. Indeed it is the prolific seed bed from which are to be taken thousands to tender plants to beautify and adorn the garden of God. It is the opulent mine from which the precious ore is to be collected, refined and coined to enrich the pious treasury of the Church of the world's Redeemer. . . . We suggest that all the children under our care be trained to the observance of Christian liberality; that each pastor see that mission schools are established in communities at a distance from the Church when practicable; that the Sunday School ought to embrace not only the children and youth, but also all adults in each congregation; that when the Sunday School exercises come in conflict with the attendance of scholars and teachers upon divine service, the Quarterly Conference as a Board of Managers should take such steps as may be necessary to correct the evil."

In the Journal of proceedings for November 29, 1878, is found this note: "Geo. F. Round was appointed to make collections and take subscriptions for our Sunday School publications." The report that year recommends "That the Conference elect a corresponding secretary to represent the Sunday School interest of our Conference

to the Sunday School editor elected by the General Conference and beg leave to nominate Rev. J. J. Renn to the office."

Union schools come in for a rap by the Committee in 1879; a section of the report reads as follows:

"Your committee offers no encouragement to the forming of union schools, but earnestly calls upon pastors and people to put forth all reasonable exertion to establish schools in each neighborhood where ten persons can be brought together."

The catechism is endorsed this year along with Uniform Lesson publication as for several years past. This year there were 771 schools with 4,905 officers and teachers and 37,244 scholars. The work of the International Sunday School Association receives the endorsement of the committee also.

In 1880 mention is made of the one hundredth anniversary of Sunday School work. Note is made in the Journal of resolutions thanking Henry and E. J. Lilly, of Fayetteville, for their generosity in building during the year a most attractive Sunday School chapel at a cost of \$2,400 and presenting it to the Conference. Mention is made of the papers being used in our schools at this time, these being the *Sunday School Teacher's Magazine*, *Lesson Quarterlies*, *Sunday School Visitor*, *Our Little People* and *The Infant Class*. Song books advertised at that time were "The Gem," "Amaranth" and "New Life." This year J. J. Renn was appointed Conference Sunday School Agent, but as his name appears in the appointments as being stationed at Thomasville in charge of the Thomasville and High Point work, it is likely that his work corresponded more to that of the Secretary of our Conference Board of today rather than to the work of the Field Secretary.

In 1881 a complaint which is frequently heard in some quarters today is noted, namely, that some people are observed leaving Sunday School and not remaining for the preaching service. To discuss this question is not within the province of the present paper, but suffice it to say that neither pastors, teachers, superintendents, pupils or parents are blameless in the matter.

In 1882 pastors are appealed to appoint "young, pious, active and efficient men" as superintendents. Weekly teachers' meetings are urged.

In this year the first regularly appointed Quadrennial Sunday School Board was appointed as provided for in the Discipline at that time. The following were the members of the Board: E. A. Yates, John W. Hayes, V. A. Sharpe, W. F. Stroud, J. J. Renn, O. W. Carr, W. S. Creasy, R. R. Crawford, M. V. Sherrill, M. O. Sherrill, J. W. Jenkins, B. F. Dixon, W. S. Rone, T. C. Smith, J. W. North, W. C. Doub, W. I. Hull, W. J. Parker, L. S. Burkhead, W. F. Kornegay, W. L. Cunnigim, E. A. Thorne, J. H. Gordon, J. F. Norman.

On motion of R. O. Burton, the Sunday School Board was requested to report to the Conference the time for holding a State Sunday School Convention. The committee appointed for this purpose met and organized with E. A. Yates as chairman and J. J. Renn as secretary. They reported that for lack of time they were "unable to prepare a properly constituted Conference Sunday School Convention

and therefore recommend that the matter be left for the ensuing year to the District Conferences and at the next Annual Conference the Board will have a proper plan digested for adoption." There were 762 schools reported that year, with 4,943 officers and teachers, and 42,196 pupils.

In 1883 the committee made a report providing for a plan of District Sunday School Conferences, which seems to have been a step in the direction of the splendid organizations now provided for under the plan of the General Sunday School Board. The next year each district reported having held a meeting along the lines suggested by the committee.

In 1885 the name of Rev. R. F. Bumpas takes the place of Rev. V. A. Sharpe as a member of the Board. James Wilson presented a resolution passed by the Warrenton District Conference requesting the appointment of a Sunday School agent for this Conference as contemplated in answer to question 2, paragraph 60 of the Discipline. No evidence of such appointment is found.

In 1886 the new Quadrennial Board is announced as follows: Clergy—J. E. Thompson, chairman; J. H. Hall, J. D. Buie, W. L. Grissom, W. M. Bagby, J. C. Hartsell, secretary; Alpheus McCullen, J. T. Lyon, R. L. Warlick, P. L. Herman, T. P. Ricaud, B. B. Culbreth, J. C. Thomas. Lay: J. W. Hayes, J. H. Southgate, C. H. Ireland, G. C. Montgomery, G. W. Sparger, J. W. Biggerstaff, W. H. Phifer, J. M. Lamb, D. B. Nicholson, J. W. Bryan, John Hadley, E. C. Glenn, I. L. Wright.

In the report for 1886 is found the following: "Resolved, That we will use our influence to secure the contribution of ten cents per capita by our Sunday School children, to be devoted to the payment of our missionary debt." The report makes mention of District Sunday School Conferences, Circuit Conferences and Children's Day. All along there is commendation of our literature, but a call for more emphasis is upon doctrines. A special table appears for the Sunday School statistics this year; it shows that \$10,080 was raised by the Sunday Schools for all purposes; \$874 of this was given to missions.

The desire for separate meeting places for the Sunday School as expressed in 1887 was not primarily for the benefit of the school, but that "they may in no way interfere with the Church services."

In 1888 appears this significant paragraph in the report of the Committee on Church Property: "The time has come in the history of our Church when it is necessary that we should have in our cities and towns, rooms especially furnished and equipped in order to insure the largest measure of success in the Sunday School work."

In 1890 the new Quadrennial Board was appointed as follows: Clergy: A. R. Raven, chairman; L. L. Johnson, secretary; J. T. Lyon, F. B. McCall, J. G. Johnson, J. G. Nelson, J. O. Guthrie. Lay: G. S. Prichard, J. H. Southgate, J. M. Lamb, D. B. Nicholson, J. W. Bryan, J. F. Norman, John Hadley. The Conference boundary had been changed that year and the report shows that there were 564 schools, 4,186 officers and teachers, 34,088 scholars. The sum of \$354 was raised that year on Children's Day.

In 1891 two members were added to the Board, these being J. E.

Thompson and C. W. Bynum. Nothing of particular note appears in 1892.

In 1893 a very important memorial went from this Conference to the General Conference asking that a parent Sunday School Board be created to take the place of the General Conference Sunday School Committee, and that the parent Board be directed to prepare a course of reading and study for Sunday School teachers and older scholars. Another memorial was presented, coming from the Durham District Conference and looking to some changes in the manner of electing superintendents and teachers and in supervising the work, but it failed to pass the committee on memorials.

The new Quadrennial Board appointed in 1894 was constituted as follows: Clergy: F. B. McCall, T. J. Gattis, W. J. Crowson, J. O. Guthrie, J. G. Johnson, J. T. Lyon, J. D. Pegram, R. P. Troy, J. R. Sawyer. Lay: J. P. Hunt, James Fitzgerald, J. M. Lamb, W. B. Harper, Dr. J. L. Nicholson, W. L. Arendell, J. Y. Olds, G. S. Prichard, J. M. Benson.

In 1895 the Board offered to donate funds not in excess of \$50 to schools having no library, conditioned on the school receiving such aid raising an equal amount.

In 1896 it was urged that provision be made for holding a joint Conference of Sunday School and Epworth League workers.

In 1897 Dr. James Atkins, Sunday School Editor, and Dr. L. F. Beaty, assistant editor, were present at the Sunday School anniversary. The report of the Board shows that there were held that year four district and seventeen circuit Sunday School conference. Children's Day observance and offering are referred to.

The Quadrennial Board appointed in 1898 was as follows: Clergy: J. T. Draper, T. J. Gattis, W. H. Puckett, W. W. Rose, J. W. Martin, W. J. Crowson, R. H. Willis, J. Sanford, F. B. McCall. Lay: Geo. S. Baker, W. H. McCabe, C. W. Bynum, J. T. Johnson, J. L. Nicholson, G. S. Pritchard, J. M. Leigh, D. B. Zollicoffer, L. G. Roper.

In 1899 Children's Day offerings amounted to \$283.00.

In 1900 there were 610 schools; 5,007 officers and teachers; 39,148 scholars. The schools paid \$2,705 for missions that year and \$251.66 for Children's Day.

In 1901 Dr. James Atkins made a Sunday School address before the Conference. It is in this year that the name of L. G. Roper first appears as treasurer of the Board; he continued to hold this position with rare faithfulness until his death in 1915. In 1901 first mention is made of the Teacher Training Circles which were beginning to be formed and the next year the coming of Prof. H. M. Hamill in the interest of this work is noted.

Properly speaking it is in 1902 that the new era of Sunday School prosperity began in this Conference. In that year the Home Department is first mentioned in our records; Teacher Training Circles are reported and new emphasis is laid upon Children's Day. The Quadrennial Board appointed that year was as follows: Clergy: K. D. Holmes, chairman; J. A. Daily, J. Sanford, L. S. Etheridge, J. J. Porter, W. H. Townsend, L. L. Nash, H. A. Humble, W. E. Hocutt.

Lay: B. W. Ballard, J. A. Long, C. W. Bynum, F. L. Bundy, W. B. Cooper, Secretary; G. S. Prichard, G. D. Best, T. W. Mason, L. G. Roper, Treasurer.

The first mention of the Cradle Roll Department in our Conference appears in 1903. In this year the request is made for the appointment of a District Sunday School manager to co-operate with the members of the Board residing within the districts. The plan evidently met with little success.

The presence of Dr. James Atkins and of Dr. H. M. Hamill, Superintendent of Teacher Training, is noted at the Conference of 1904. Plans for an institute to be held in the summer of 1905 were tentatively announced. The meeting was held at Wrightsville at the time appointed and met with such favor that similar meetings were held in 1906 and 1907 at the same place.

In 1906 the Quadrennial Board was appointed. The following were named: Clergy: W. P. Constable, K. D. Holmes, E. R. Welch, J. A. Daily, H. A. Humble, F. A. Bishop, W. E. Hocutt, B. E. Stanfield, J. W. Bradley. Lay: G. S. Prichard, chairman; J. A. Long, W. B. Cooper, secretary; B. W. Ballard, C. W. Bynum, R. B. Boyd, L. G. Roper, treasurer; C. S. Wallace, F. L. Bundy.

In 1902 Mr. W. B. Cooper had been elected secretary of the Board and it is interesting to note how the Children's Day offering steadily increased during the two quadrenniums in which he served in that capacity. In 1902 the offerings were \$300; 1903, \$500; 1904, \$800; 1905, \$1,000; 1906, \$1,100; 1907, \$1,350; 1908, \$1,519; 1909, \$1,694. In the last named year every charge reported an offering for Children's Day and this record has been maintained every succeeding year since that time with the possible exception of one or two charges. No small part of the credit for this record as well as the record of many other advanced steps is due to the man who has served the Board and the Conference so unselfishly for eight years as secretary and six as chairman; I refer to Mr. W. B. Cooper, of Wilmington. He has in season and out of season put much of his own money, time and consecrated interest into the Sunday School forward movement of the North Carolina Conference. There is no one man in the bounds of this Conference to whom we owe quite so much.

The first mention of employing a full time Sunday School Field Secretary who should carry on the work as it is contemplated today is in the report of the Board of 1906. The recommendation was made several successive years before the appointment was actually made. In 1909 Dr. W. B. North, one of our ablest and most highly esteemed pastors, was appointed to the field and after a year of earnest work he returned to the pastorate. In November, 1911, the writer was called to take up this work, and it has been my joy and task during these five years to labor with the Quadrennial Boards of 1910 and 1914 and through them with the presiding elders, pastors, and people. The two Boards appointed during this time were as follows:

1910: Clergy: A. L. Ormond, Wm. Towe, V. A. Royall, J. H. Frizelle, J. L. Cuninggim, H. A. Humble, J. W. Bradley, J. H. Shore, W. E. Brown. Lay: J. A. Long, L. G. Roper, Treasurer; J. B.

Atwater, C. S. Wallace, E. J. Cheatham, J. W. Moore, C. G. Moore, C. F. Bland, secretary; W. B. Cooper, chairman.

1914 (Present Board): Clergy: Walter Patten, V. A. Royall, J. H. Shore, H. A. Humble, J. H. McCracken, B. E. Stanfield, William Towe, E. H. Davis, J. M. Daniel. Lay: W. E. Sharpe, L. G. Roper, treasurer; J. B. Atwater, C. S. Wallace, E. J. Cheatham, E. H. Gibson, Dr. M. Bolton, C. F. Bland, secretary; W. B. Cooper, chairman.

Mr. Roper having died during the summer of 1915, Mr. C. R. Pugh was appointed that year to succeed him; Mr. E. J. Cheatham was elected treasurer of the Board. In 1916 Mr. C. F. Bland moved from the bounds of the Conference and his successor is to be appointed during the session of Conference about to convene.

In 1909 Dr. H. M. Hamill was present at the Conference session. In 1911 a mid-summer meeting was held at Trinity College for Sunday School workers; Dr. Hamill, Mrs. Hamill and Rev. C. D. Bulla, the newly elected Superintendent of the Wesley Bible Class Department, were present as the visiting speakers.

In the spring of 1913 the first special Sunday School edition of the *Raleigh Christian Advocate* was published and among articles published was a personal letter to the writer from the late distinguished Bishop Alpheus W. Wilson, in which he magnified the Sunday School and the home as the great agencies at work in the formation of the character of the youth of the land.

In 1914 the General Conference at Oklahoma City enacted the chapter which is destined to advance Sunday School interests more than all previous legislation combined.

V

The rest is recent history. The past five years have witnessed a steady growth and advancement along all lines of the work; membership, finances, gifts to missions and support of other benevolences by Sunday Schools, and particularly by organized Bible Classes, have increased steadily; but beyond these things have been the inauguration of systematic plans for the general building up of the schools in such matters as improved equipment, training of teachers, organization of the districts, formation of Wesley Bible Classes for adults and teen age members and a general setting up of the Standard of Efficiency for schools in country, town and city.

Three notable things stand out and will be worthy of note by future historians of North Carolina Conference Sunday School history. These things point with raised hands to better things and tell of the coming of a glad tomorrow for this good people, who are generous, kind, co-operative and to whom this historian owes no small debt of gratitude for many fine courtesies and opportunities of service during the past five years. These three things are:

First. Effective District Sunday School organizations with the Presiding Elders as leaders, supported by a strong staff of volunteer workers, holding the positions of president, vice-president, secretary, treasurer, superintendents of Wesley Bible Classes, of Teacher Training work, of Elementary work and of Home Department work. The work being done by many of these men and women is already noteworthy.

Second. The formation of the Wesley Bible Class Federation at Hay Street, Fayetteville, January 19-20, 1916, when more than 300 of the choicest workers of our Church came together as representatives of the Wesley Bible Classes of the North Carolina Conference. Plans were then made which have proved to be effective and will become more so after the next meeting of the Federation which is called to meet in April, 1917, in the city of Rocky Mount; the city which gave to the Federation its first president, Capt. W. H. Newell.

Third. The launching of plans for the training of Sunday School officers and teachers in our Church schools and colleges. This work has been carried forward sufficiently already to make sure of its permanency and ultimate success. The work at Trinity College under the leadership of President W. P. Few, Prof. W. W. Peele, Dr. E. W. Knight and Prof. E. C. Brooks is being taken note of throughout Southern Methodism. One hundred and forty-six students are this year engaged in the Standard Teacher Training Course of the Church; this is in addition to the three-hour course which naturally has a limited clientele at this time, but is destined to grow in power and patronage.

Looking back for one hundred years and seeing the hills which our people have climbed in matters of equipment, lesson courses, teacher training, organized Bible class work, evangelism and the other things which have been striven for, shall we not feel afresh that the spirit of Francis Asbury continues to ride in Carolina and that his fondest dreams as preacher, teacher and prophet are being realized as we obey with gladness, with zeal, intelligence and consecration the command of our Saviour who said, "Go ye therefore and teach all nations, and lo I am with you always even unto the end of the world?"

VI

SINCE DECEMBER 1916

Nine years have passed since the material in the foregoing pages was written. During this period the developments in the field of religious education as they affect the Sunday school have been little short of phenomenal. In many respects the progress of the past few years has overshadowed all that has gone before—it may be interesting therefore to recount even though briefly the happenings of a historical nature and at the same time seek to show how the work in the North Carolina Conference has reflected the movement of the whole Church and even the entire Sunday school world from year to year.

This section of the booklet is therefore an effort to bring down to date the happenings in a Sunday school way in the North Carolina Conference between December 1916 and the close of 1924. The writer does not now reside within the bounds of this Conference, but he admits gladly his continued respect and love for the army of workers who have carried the work forward year by year so that the Sunday school work of the North Carolina Conference is looked upon with pride by the entire Church.

At the Annual Conference session held in Durham December 6-11, 1916, there was reported a total Sunday school membership of 76,500 in the 745 schools of the Conference. This was a gain of 24 schools and 3,000 members. Mr. J. M. Way represented the General Sunday school Board and made the principal address of the evening of the Sunday school Anniversary. Rev. H. E. Spence, formerly a teacher in Trinity College but more recently a pastor at Sanford, was nominated by the Sunday school Board and appointed by the Bishop to succeed Mr. M. W. Brabham as Conference Sunday school Field Secretary. Mr. Brabham had resigned to accept a similar position in the Virginia Conference.

MR. SPENCE'S GOOD WORK

During 1917 and 1918 Mr. Spence served most efficiently as Field Secretary. At the end of that period he resigned to become Professor of Religious Education in Trinity College but retained a very active interest in the Sunday school work as a member of the Board. Since that time (1918) he has been made chairman of the Board and has made a lasting contribution to the work in many ways. As Dean of the Summer School for Preachers he has been instrumental in forwarding the courses pertaining to Sunday school work. He continues as professor at Duke University and is well known both as a writer of lesson material and as a teacher of religious education.

During 1917 Dr. E. B. Chappell, Sunday school Editor, visited the Conference and was the speaker of the evening on the Anniversary. We find that during this year the Wesley Bible Class Federation was continued and that the Conference for the first time voted an assessment for Sunday school work. This assessment was equal to three per cent of the pastors' salaries and the funds received from Children's Day were to be applied on the payment of this amount. This was a decided advance over anything that had preceded and marked the beginning of a more liberal policy in the Conference looking to an adequate support of the work. Among other recommendations adopted at the end of 1917 were the following:

1. The appointment of a Conference Superintendent of Elementary work who was to serve without salary but with expenses paid incident to travel. Mrs. H. E. Spence was named for this work.

2. The appointment of a volunteer worker to serve as Conference Superintendent of Teacher Training. Rev. W. W. Peele, then professor in Trinity College, was named.

The report showed a total of 756 schools (gain of 11) and 78,060 members (gain of 1,560).

One of the most significant happenings of the year 1918 was the holding of the Durham Standard Training School for Sunday school Workers. This school was the second of its kind to be held in the entire church, the first having preceded it only a few months at Lynchburg, Va. Among the instructors in this school at Durham were Rev. J. W. Shackford, then Superintendent of Teacher Training for the Methodist Episcopal Church, South (now General Secretary); Miss Minnie E. Kennedy, Elementary Superintendent for the M. E. Church, South; Mr. J. M. Way, Divisional Field Secretary of the General Sunday school Board, and Mr. Brabham, Field Secretary of the Virginia Conference. This school (and the one at Lynchburg) was patterned after the Leadership School for Sunday school workers which was held at Lake Junaluska, N. C. in the summer of 1917. Since this time the Standard Training School has become an outstanding feature of our entire Sunday school work. There are now more such schools held in the North Carolina Conference alone than were held in the entire Church five years ago. The number for the M. E. Church, South has approached the 300 mark this current year (1925). Workers in the North Carolina Conference may point with pride to the fact that their Conference was among the very first to promote and project this valuable phase of the work. Further reference to this will later appear.

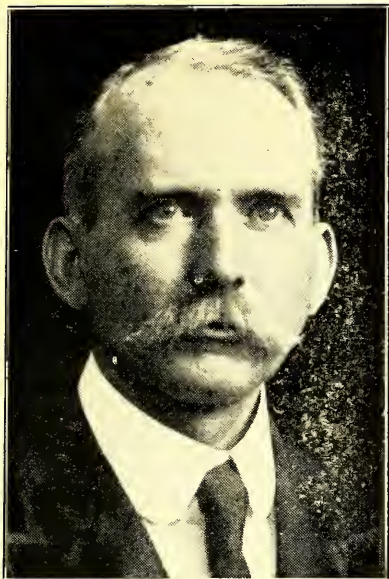
During this year also a new quadrennial Board was named to serve for 1918-1922. The members were as follows:

LAY: W. R. Hambrick, C. R. Pugh, J. B. Atwater, C. S. Wallace, E. J. Cheatham, Dr. A. M. Bolton, F. L. Andrews, E. R. Nixon, W. B. Cooper.

CLERICAL: H. E. Spence, V. A. Royal, J. M. Daniel, T. M. Grant, F. S. Love, J. H. Buffaloe, R. W. Bailey, R. C. Craven, B. E. Stanfield.

Rev. J. W. Shackford, Superintendent of Teacher Training, was present and delivered the address on the evening of the Anniversary of the Sunday School Board.

At this Conference session (1918) the recommendations included an endorsement of the Missionary Centenary, then before the Church in such a prominent way. The Departmental idea of Sunday school work is mentioned here as it begins to loom up so largely throughout the Church. Courses for pastors in Sunday school work were recommended for inclusion in the Summer School to be held in Trinity College the following summer. "Children's Day" was changed to "Sunday School Day," as recently written into the Discipline by the General Conference at Oklahoma City. The report shows a total of 734 schools, a loss of 22 schools; and 73,647 pupils a loss of 4,386 members. This loss was a reflection of a condition not only over the entire Methodist Church but in all Communions. The World War was on in full force and serious losses were experienced for two



REV. WILLIAM B. NORTH

First Field Secretary of Sunday School Work, North Carolina Conference, November 1909 to November 1910



M. W. BRASHAM

Field Secretary North Carolina Conference Sunday School Board, November 1911 to November 1916



REV. H. E. SPENCE

Field Secretary North Carolina Conference Sunday School Board, November 1916 to November 1918, Chairman of the board since 1920



J. T. JEROME

Field Secretary North Carolina Conference Sunday School Board, June 1919 to June 1921

years. Later these losses were largely recouped by the extraordinary gains of 1920-21 so that at the General Conference at Hot Springs in 1922 a splendid net gain for the quadrennium was reported. This gain as well as the losses was shared by the North Carolina Conference.

MR. JEROME

At this Conference (1918) Mr. Spence's resignation became effective as he had been elected professor in Trinity College. No one was nominated to succeed him but a committee was authorized to secure a successor as quickly as possible. For the first time in seven years the Conference was without an employed leader. After six months of searching, Prof. J. T. Jerome was secured and he entered upon his duties in June, 1919. He served as Field Secretary from that date through the summer of 1922, at that time returning to his chosen profession of public school work as Superintendent of Public Instruction for Wayne County. Many excellent things were done in Mr. Jerome's administration, some of which appear in the paragraphs pertaining to the years of his incumbency.

Some of the recommendations made at the Conference of 1919 give evidence of the emphasis which was being given in the Sunday school field. The Church-wide Sunday school Campaign of Evangelism was given a prominent place in the Annual report of the Board. Efforts to enlarge the training program appear in the recommendations that not less than two Sunday school courses should be offered in the Summer School for Pastors. An invitation was extended to M. W. Brabham of the General Sunday school Board Staff to make a special study of one rural district with the thought of working out some demonstration plans. The report showed a loss of five schools but a gain of 1,256 members. Mr. Jerome was elected for the ensuing year.

In 1920 the Standard Training school work was emphasized. In the Summer School for Pastors, courses bearing on the work of the Sunday school were offered by Prof. M. A. Dawber of Boston University, Prof. Franklin Rall of Garrett Biblical Institute, and Mr. Brabham of Nashville.

In 1920 Rev. W. C. Owen represented the General Sunday School Board at the Sunday School Anniversary. The reports for the year showed 748 schools, (gain of 19) and 77,541 members (loss of 2,419 members).

MISS GEORGIA KEENE EMPLOYED

The recommendations included that of securing a full time employed Conference Elementary Superintendent and in the following summer Miss Georgia Keene of New Bern was employed, she having the distinction of being the first full time employed elementary worker in the North Carolina Conference. Miss Keene is now in her fourth year in this important position and is doing a most acceptable work.

Standard Training Schools for each District was one of the goals set for the following year and \$500 was appropriated for this purpose.

In 1921 several changes in the personnel of the Conference Sunday school Board took place. Rev. K. F. Duval succeeded Rev. J. M. Daniel who had been named presiding elder; Rev. L. M. Hall succeeded Rev. C. Craven, deceased; Rev. L. T. Singleton succeeded Rev. F. S. Love who asked to be relieved because of membership in other Boards;



MR. LUTHER L. GOBBEL

Sunday School Field Secretary (Conference Superintendent) of Sunday School Work,
North Carolina Conference, since 1921

Mr. E. S. Yarborough succeeded Dr. M. Bolton of Rich Square who had died during the year. (Dr. Bolton had been a member of the Sunday school Board for several quadrenniums and had proven to be a most helpful and active member).

MR. GOBBEL EMPLOYED

The report for the year 1921 indicates a loss of seven schools and a gain of 6,174 members, the largest net increase for any year in the history of the Conference. Mr. M. W. Brabham of Nashville, Superintendent of the Department of Sunday School Administration, was the Anniversary speaker. Mr. L. L. Gobbel had been secured as Field Secretary during the year and he and Miss Keene were continued as the employed staff. A Conference-wide Sunday school meeting was authorized for the ensuing year, this to include and take the place of the Wesley Bible Class Federation which had been organized and launched at Fayetteville in January 1916. This meeting has become more far-reaching than the original Federation and its development continues.

The General Conference met at Hot Springs, Arkansas, in May 1922 and in November following, the new quadrennial Board of the Conference was named. The Sunday School Board of the North Carolina Conference was named as follows:

CLERICAL: H. E. Spence, Chairman; T. M. Grant, W. L. Maness, C. T. Rogers, D. N. Caviness, J. A. Martin, J. H. McCracken, Rufus Bradley, B. O. Merritt.

LAY: R. N. Wilson, Vice-Chairman; W. C. Sawyer, J. B. Atwater, C. S. Wallace, E. J. Cheatham, Treasurer; E. H. Gibson, W. H. Newell, E. S. Yarborough, M. J. Cowell.

The office of "Field Secretary" was changed to "Conference Superintendent of Sunday school Work" by the General Sunday school Board.

Mr. Gobbel and Miss Keene were highly commended for their work and reelected for the next year. The recommendations indicate an emphasis upon several phases of the work not hitherto referred to at all, or if at all, in a very small way.

1. The Programs of Work formulated and authorized by the General Sunday school Board were endorsed and highly recommended as suitable Standards of Efficiency for Methodist Sunday Schools.

2. The need for Weekday Religious Instruction and the efforts being made by the General Sunday school Board to work out suitable principles and policies to be followed come in for important mention.

3. The continuously enlarging plans for training workers for Sunday school leadership were enlarged upon and the excellent work at Trinity College commended.

In the Summer School of 1922 for Pastors, Sunday school courses were taught by Prof. Spence and Prof. Holton.

The assessment for Sunday school work was increased by the Conference to 10 per cent. There was a loss of 11 schools and a gain of 5,454 members during the year. In 1923 Professors Spence and Ormond of Trinity, and Prof. Thompson of Emory University, taught courses in the Summer school.

Renewed and enlarged emphasis upon adequate buildings is found

in the Annual Report of 1923. Reference is made to the Standards for Buildings as worked out by the Joint Committee on Architecture named by the General Sunday School Board and the Board of Church Extension.

Home and Parent-Teacher work in its enlarged sense appears for the first time. There were 729 schools reported in 1923 (loss of one) and 90,220 members, a gain of 3,051.

During 1924 Mr. Gobbel and Miss Keene continued as the employed workers with Miss Frank as the office secretary. Mr. Spence as the very active chairman of the Board gives much time to the work. The offices of the Board are in the East Duke Building of Duke University. This institution through its president, Dr. W. P. Few, thus making possible very excellent equipment.

During the year a well attended Conference-wide Sunday School Conference was held at Wilson with Rev. F. S. Love as the host. Conferences of workers were held as follows: For workers with children under 12, Elementary Section; for workers with pupils above twelve year of age, Wesley Class section; for general officers including pastors, superintendents and others, Administrative Section.

During the Summer school for Preachers in 1924, courses in Sunday school work were offered by Prof. B. G. Childs, Rev. C. M. McConnell, Rev. Stonewall Anderson, Rev. W. J. Young, Prof. W. I. Shattuck and M. W. Brabham.

Mr. Gobbel is now in his fourth year as Conference Superintendent of Sunday school Work. Under his leadership the North Carolina Conference is advancing by rapid strides. The Standard Training School, the Program of Work, the Conference Wide meeting, the Standards for Buildings, and many other related matters are developing in a way that is most gratifying. The increased emphasis upon training courses for Sunday school workers at Duke University under the leadership of Prof. Spence is a marked contribution to the life of the whole Church. The membership of Dr. W. P. Few on the General Sunday School Board is one of the greatest Sunday school assets possessed by the Church at large. The co-operative spirit of pastors, presiding elders, and laymen is noteworthy and the declaration of Bishop Denny, the Bishop in charge of this Episcopal district, that the work of the Sunday school is essential to the on-going of the Church and of the Kingdom of God, is strikingly prophetic of the day when the Church shall not only accept that statement, but make it more significant by acting upon it.

Before closing this record of the outstanding things achieved and planned, a word about our Sunday school work in the Church as a whole is in order.

Under the presidency of Bishop James Atkins from 1906 till his death in 1923, the General Sunday School Board made notable progress. The Sunday school literature has gone beyond the fondest dreams of that greatest of Sunday school editors, Dr. E. B. Chappell. Succeeding Bishop Atkins as editor and General Secretary in 1906, Dr. Chappell has now for more than 19 years wielded an influence second to no man in the Church. The work has grown so that a full editorial staff is now employed and the administrative work has been set

apart by the General Conference of 1922 under a coordinate leadership. Our literature continues to improve each year and the increasing circulation gives continual proof of its usefulness.

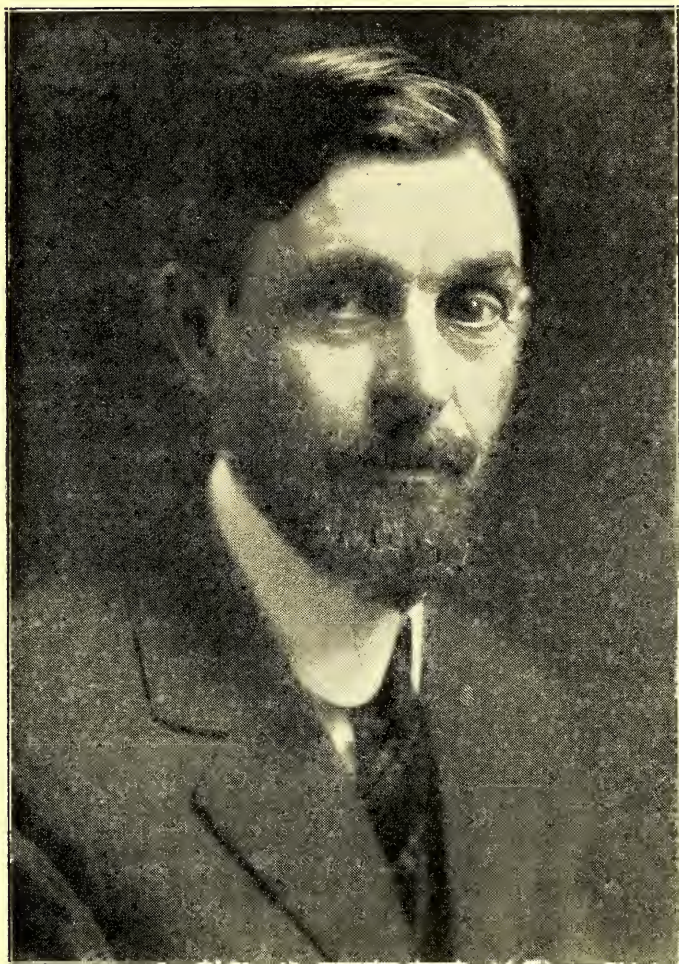
The record of Rev. J. W. Shackford as superintendent of Training Work over a period of six years (1916-1922) is unequaled by any similar record of any denomination. Beginning at Lake Junaluska in the summer of 1917, a series of training schools and related work, now extend over the entire Church. During the year 1915, hardly 500 credits for training work were issued to the entire working force of our Church. During 1925 these are being issued for work well done at the rate of more than 3,500 each month. In 1922 when the work of the Editor and General Secretary was divided, Dr. Shackford was elected General Secretary. He has a staff of men and women associated with him, all of whom are seeking to study the needs of the Church in a Sunday school way and to make their greatest possible contribution to the on-going of the Kingdom of God.

The Annual Conferences are making larger provisions for their Sunday school work each year and now practically every Conference has from one to four employed workers in the Sunday school field.

In 1911 when the writer entered the employment of the North Carolina Conference there were seven such workers employed in the entire Church and the Central office staff consisted editorially and otherwise of less than half a dozen workers. Today, with a central office staff manned editorially and administratively, with Conference Superintendents, Elementary Superintendents, Special rural workers, professors of Religious Education in our Church schools and colleges, and an increasing number of directors of Religious Education in the local Church, it is not over-shooting the mark to say that we have in the M. E. Church, South, not less than 175 workers in this field of Religious Education giving their whole time to it as employed builders of righteousness. Here in North Carolina not only has the North Carolina Conference an employed staff as already indicated but now for the past six years the Western North Carolina Conference also has had a similar staff. Mr. O. V. Woosley is the Conference Superintendent of Sunday school Work, Miss Virginia Jenkins is the Elementary Superintendent and recently Mr. Paul F. Evans has been added as a worker in the rural schools. Great progress is being made in that field and the record of training schools held is a feature of the Annual report for 1924, eighteen having been conducted.

No one dreams yet that the task is completed or that other horizons are not to be pushed out beyond the vision of present day happenings. The field is opening up daily with more and bigger problems but each problem offers a new opportunity.

What will the next ten years show? No one can foretell now, but we do believe that we are but beginning to achieve and that better things are in the days that lie ahead.



DR. W. P. FEW

President Duke University and member of General Sunday School Board, M. E. Church, South

VII

BRIEF NOTES AND COMMENT

During recent years a number of congregations in the North Carolina Conference have erected or greatly improved their Sunday school equipment. Some of these are: First Church, Elizabeth City; First Church, Wilson; Smithfield; Grace Church, Wilmington; Creedmoor; Lertford; Washington; Edenton Street, Raleigh; Henderson, First Church; and plans are either under way or ready for operation at a number of others including: Trinity Church, Durham; Chapel Hill; Queen Street, Kinston.

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Rev. J. L. Cuninggim, D. D., president of Scarritt College for Christian Workers, Nashville, Tenn., is a North Carolinian and a member of the North Carolina Conference. He is an outstanding leader in the work of religious education. He is the author of one of the text-books used in the Standard Training Course entitled "Organization and Administration of the Sunday school." He at one time served as presiding elder of the Durham district and later as pastor of First Church, Elizabeth City.

* * * * *

President W. P. Few of Duke University is a member of the General Sunday School Board and is an active leader in the field of religious work. Under his leadership a very strong department of religious education is being established at Duke University. Dr. Few has been teacher of a class of men at Memorial Sunday school, Durham, for a long period of years.

* * * * *

The Sunday school page in the North Carolina Christian Advocate is jointly edited by Mr. L. L. Gobbel and Mr. O. V. Woosley. It is regularly maintained each week and is considered among the very best pages of the kind in the entire connection. The editor and business manager of The Advocate, Rev. A. W. Plyler and Rev. T. A. Sikes, respectively, are both very much interested in the Sunday school work and give liberally of their time and space to its advancement.

* * * * *

Mr. Joseph G. Brown of Raleigh is widely known throughout the entire Church as an outstanding layman and business man. His excellent record as president of the Citizens National Bank of Raleigh is equalled and perhaps excelled only by his record as superintendent of Edenton Street Sunday school. Mr. Brown is greatly beloved and highly respected and admired by thousands of Sunday school pupils as well as by hundreds of superintendents and teachers throughout a wide scope of territory who have received inspiration for their Sunday school task from him. One of Mr. Brown's favorite poems is quoted herewith as it shows so well the spirit of this great Sunday school leader:

WORK

"Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,

'This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way'.

"Then shall I see it not too great nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful, to play and love and rest,
Because I know for me my work is best."

* * * * *

Mr. F. M. Williamson, of Lakeland, Fla., is now the Conference Superintendent of Sunday School Work for the Florida Conference, he having gone to that position in September 1921. Mr. Williamson was very active in North Carolina as a district Sunday school officer before going to Florida to head up the work there. He was a public school man of long and successful experience before entering the Sunday school work as full time employed worker. He went from Wadesboro to Florida; before going to Wadesboro he had been in charge of the public schools of Chatham County for several years.

* * * * *

Mr. L. L. Gobbel, the Conference Superintendent of Sunday School Work for the North Carolina Conference, is a graduate of Trinity College in the class of 1918. He was in daily newspaper work in Greensboro when elected to his present position. He is a layman and is making a great record in his work.

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Miss Georgia Keene, Conference Elementary Superintendent, was for a number of years a public school teacher following her graduation from college. Her home is in New Bern, although she makes her home in Durham at Duke University where the headquarters of the Sunday School Board are maintained.

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Prof. J. M. Ormond, Prof. James Cannon III, Dr. W. I. Cranford, Prof. B. G. Childs, Prof H. E. Spence, Prof. E. D. Soper, and Prof. Harvie Branscomb are all giving courses at Duke University which are directly helpful in the work of the Sunday school. There is no other institution in our Church doing so much along this line as Duke University.

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An increasingly large number of North Carolina churches are employing workers to give special attention to their Sunday school interests. Among those now having such workers are Edenton Street, Raleigh; Grace Church, Wilmington; First Church, Rocky Mount; First Church, Wilson.

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Capt. W. H. Newell of Rocky Mount was the first president of the Wesley Bible Class Federation. Capt. Newell has been long recognized as one of the most competent and responsible officers of the Atlantic Coast Line Railway Company. He maintains an active interest in the Sunday school developments of his Conference and is always present at meetings pertaining to this work.

No family in North Carolina has been more devoted to the on-going of the Church through the Sunday school than the Vanns of Franklinton. The Sunday school annex there was made possible by a cash donation from this family.

* * * * *

During his years as pastor and presiding elder, Rev. M. T. Plyler, now of the Raleigh district, has given wholeheartedly to the upbuilding of the Sunday school. The writer recalls no more delightful days of fellowship than those spent in the Elizabeth City District when Mr. Plyler was the presiding elder. Visits to Hatteras, Stumpy Point, Manteo and other points in that section of the state were enjoyable in many ways but the presence of this wide-awake presiding elder added joy to every such trip.

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It fell to the lot of the writer to have as his pastr both in Raleigh at Edenton Street and in Durham at Memorial, Rev. Harry M. North, now pastor at First Church, Rocky Mount. In a personal way as well as officially, this writer acknowledges without stint his obligations to this former pastor. When the writer and his family first moved to Raleigh to enter upon this work the territory was all strange to him and to his family. Mr. North proved to be the connecting link between the strangers and the warm-hearted Edenton Street congregation. Long years must go by before those first days, weeks, months, and even years can be forgotten, for they include some of the tenderest associations of a Sunday school worker's life. For genuine helpfulness this writer doubts if there is a man in the North Carolina Conference who has helped so many people as Rev. H. M. North.

* * * * *

The writer recalls that during the years he spent in the North Carolina Conference an invitation came from the Conference Sunday School Board of the Western North Carolina Conference to accept the work for that Conference also, combining the work for the entire state of North Carolina. This did not seem wise at the time and the combination was not made. Now that Mr. O. V. Woosley and his co-workers have been putting on such an active and effective program for the past six years, it seems that the judgment of this worker has been vindicated. With several employed workers in each of the Conferences greater things are being accomplished today than were even dreamed of when the proposition was made ten years ago.

* * * * *

One of the most active district workers in North Carolina is Mr. E. S. Yarborough of Henderson. For a number of years Mr. Yarborough served actively in the Fayetteville District and after his removal to Henderson from Duke, he transferred his splendid abilities to that section of the Conference.

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The treasurer of the Conference Sunday school Board is Mr. E. J. ("Joe") Cheatham of Franklinton. Since the death of Mr. L. G. Roper of Roper about eight years ago, Mr. Cheatham has been the treasurer of the Board and has rendered a most acceptable and painstaking service. He is superintendent of the Sunday school in his

home church and has carried on a successful organization for a long period of years.

* * * * *

In the bounds of the North Carolina Conference there are quite a good many persons who are serving the Church from time to time in Standard Training Schools as approved instructors. A few of these are as follows: Prof. R. N. Wilson, Durham; Rev. F. S. Love, Wilson; Rev. H. M. North, Rocky Mount; Rev. W. W. Peele, Durham; Rev. M. T. Plyler.

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Dr. W. B. North has been an active pastor for a good many years and is now stationed at Kenly. Dr. North served the Conference one year as Sunday school field secretary, this being in 1909. He has always been a friend to the Sunday school and has helped the cause in many good ways.

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When the writer went to North Carolina in 1911 Rev. T. N. Ivey had already gone to Nashville as the editor of *The Christian Advocate*. However, some years later when we were both living in that city, a strong friendship grew up between us. Not only was Dr. Ivey (known to many by his pen name of 'Bildad Akers') a versatile editor but he was a delightful gentleman. He loved the North Carolina Conference and represented it well as a connectional officer.

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"Some Principles of Teaching" is the title of a book on Sunday school work written by Dr. Edgar W. Knight, formerly of Trinity, then later in public school work in Wake County, and in more recent years at the University of North Carolina. Before our plans for training leaders in the Sunday school field had been nearly so well matured as they are now, Dr. Knight did some constructive training with local training classes in Durham, notably at Memorial Church.

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A North Carolinian now residing in Atlanta as pastor of the First Methodist Church is Rev. Costen J. Harrell. He is a frequent contributor to Sunday school periodicals and has written treatments of Sunday school lessons for several issues of *The Sunday School Magazine*.

* * * * *

One of the pleasing memories of my five years of service in the North Carolina Conference is that not more than two or three, if that many, issues of *The Raleigh Christian Advocate* failed to carry the Sunday school page which I edited. Rev. L. S. Massey, the editor, was always generous and proved a most helpful editor and friend.

* * * * *

After I had left North Carolina and had gone to Virginia to continue my work in that Conference, the World War came on. After being in Virginia for about sixteen months I resigned to enter the Army Y. M. C. A. service; three months of the ten I spent in that service were spent as Camp Secretary in charge of the Y. M. C. A. work at Fort Caswell, just across from Southport. While in that service I was passing through Greensboro en route and stopped off between trains to look in on a Sunday school institute being con-

ducted by Mr. O. V. Woosley, he having very recently entered the work for the Western North Carolina Conference. If I mistake not, it was the first or among the very first meetings he had enterprised. After the signing of the armistice I left the army as soon as possible and since that time have been in Nashville with the General Sunday School Board.

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The building now being constructed at Trinity Church, Durham, gives promise of being one of the very best arranged in the entire connection. Rev. W. W. Peele, the pastor, is thoroughly committed to the work of religious education and is leading in the effort to provide adequately for this work for many years to come. He and Mrs. Peele have long been known for their deep and intelligent interest in the Sunday school. To this writer they have been Sunday school friends as well as personal.

* * * * *

One of the pioneer trainers of teachers in North Carolina is Mr. T. B. Eldridge, of Edenton Street, Raleigh. He taught one class after another in the "Legion of Honor" course of study and contributed much to the Sunday school work thereby.

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A North Carolinian who has made a distinct contribution to the work of the Church through his writing is Rev. Edward Leigh Pell, now of Richmond, Va. Dr Pell is the author of "Pell's Notes," a monthly pocket-sized edition of the lesson treatment of the Uniform Sunday school lessons. He has written a large number of books of various religious topics, two of which may be mentioned as follows: "How May I Lead My Pupils to Christ," and "Secrets of Sunday School Teaching."

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One of the outstanding events of each recurring year is the Rockingham District Standard Training School which is held in the buildings of Carolina College at Maxton. President E. J. Green is an earnest supporter of the work being enterprised by the Conference Sunday School Board.

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Many names of pastors and laymen could be and should be listed in this running comment on persons and things. We must content ourselves with adding a few additional without comment as to their peculiar and particular service other than to say that they have been true helpers and proved themselves friends to the writer on many occasions during his five years of residence in North Carolina: Revs. R. H. Willis, F. S. Love, S. A. Cotton, J. E. Blalock, Walter Patten, J. E. Underwood, J. H. Hall, T. M. Grant, William Towe ("ow as in cow"), D. H. Tuttle, L. S. Massey, H. I. Glass, N. H. D. Wilson, H. A. Humble, M. Bradshaw, R. F. Bumpas, J. T. Gibbs, L. E. Thompson, J. B. Hurley, F. M. Shamburger, George F. Smith, E. H. McWhorter, J. H. McCracken, W. F. Craven, J. A. Dailey, J. C. Wooten, B. E. Stanfield, Frank B. Noblitt, C. B. Culbreth, Frank Culbreth, Hon. C. S. Wallace, Mr. W. E. Sharpe, Mr. and Mrs. D. H. Dixon, Mr. and Mrs. B. W. O'Neal, Rev. T. A. Sikes, Rev. O. W. Dowd, Rev. C. K. Proctor, Rev. Hiram K. King, Mr. and Mrs. W. B. Cooper, Mr. W. C. Chadwick,

Dr. J. H. Judd, Col. J. F. Bruton, Miss Mattie Reese, Miss Lizzie Hancock, Mr. and Mrs. C. F. Bland, the Gibbon brothers, Mr. M. J. Cowell, Mr. E. R. Nixon, R. L. Flowers, S. B. Underwood, F. B. McKinne, J. B. Atwater, E. H. Gibson, Mr. and Mrs. J. C. Lentz, F. S. Aldridge, Mr. and Mrs. T. L. McClees, Rev. S. J. Harrell, Rev. B. C. Thompson, Rev. Rufus Bradley, Rev. J. W. Brawley, Mr. Henry Page, Dr. Albert Anderson, Mr. Frank B. McKinne, Rev. A. S. Barnes, Mr. T. B. Eldridge, the Rose brothers, and on and on the list might be called from the book of memory.

VIII

DISTRICT OFFICERS—1924-1925

DURHAM DISTRICT: District Secretary—Prof. R. N. Wilson, College Station, Durham, N. C.

District Wesley Class Superintendent—Prof I. B. McKay, College Station, Durham, N. C.

ELIZABETH CITY DISTRICT: District Elementary Superintendent—Mrs. C. B. Culbreth, Elizabeth City.

FAYETTEVILLE DISTRICT: District Elementary Superintendent—Miss Myrtie Humble, Fayetteville.

NEW BERN DISTRICT: District Secretary—J. S. Hargett, Trenton.

RALEIGH DISTRICT: District Secretary—R. E. Prince, Raleigh.

District Elementary Superintendent—Miss Eunice Blair, Raleigh.

ROCKINGHAM DISTRICT: District Secretary—Prof. E. J. Green, Maxton.

District Elementary Superintendent—Mrs. E. B. Ward, Rowland.

WELDON DISTRICT: District Secretary—E. S. Yarborough, Henderson.

District Elementary Superintendent—Miss Gertrude Lawrence, Murfreesboro.

WILMINGTON DISTRICT: District Secretary—M. J. Cowell, Wilmington.

District Wesley Class Superintendent—J. F. Marquette, Richlands.

IX

LIST OF PERSONS APPROVED AS INSTRUCTORS IN STANDARD TRAINING SCHOOLS IN THE NORTH CAROLINA CONFERENCE

Cannon, Prof. James, III	Duke University, Durham, N. C.
Cranford, Prof. W. I.	Duke University, Durham, N. C.
Culbreth, Mrs. C. B.	3 N. Road St., Elizabeth City, N. C.
Gobbel, L. L.	Duke University, Durham, N. C.
Holton, Prof. Holland	Duke University, Durham, N. C.
Keene, Miss Georgia	Duke University, Durham, N. C.
Love, Rev. F. S.	Wilson, N. C.
McKay, Rev. I. B.	Duke University, Durham, N. C.
North, Rev. H. M.	Rocky Mount, N. C.
Ormond, Prof. J. M.	Duke University, Durham, N. C.
Peele, Rev. W. W.	Durham, N. C.
Plyler, Rev. M. T.	Raleigh, N. C.
Proctor, Pro. Arthur M.	Durham, N. C.
Spence, Prof. H. E.	Duke University, Durham, N. C.
Spence, Mrs. H. E.	Duke University, Durham, N. C.
Stanbury, Rev. W. A.	228 Edenton St., Raleigh, N. C.
Wilson, Prof. R. N.	Box 87, College Station, Durham, N. C.



Date Due

AUG 17			
DEC 24			
MAR 29			
JUL 13			
DEC 05			
NOV 22			
DEC 1			
OCT 13			
DEC 17			
JUL 01			
JUL 29			
AUG 09			
SEP 01			
SEP 28			
JUL 93			
MAY 9			

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